H Baldwin (W.) Poet

A TREATISE OF *Morall Philosophy.*

WHEREIN IS CONTAYNED the worthy Sayings of Philosophers, Emperors, Kings, and Orators: their Lives and Answers: of what linage they came: and of what Countrey they were: whose worthy Sentences, notable Precepts, Counsels, and Parables do hereafter follow.

First gathered and set forth by *William Bauldwin*, and after inlarged by *Thomas Palfreyman* Gentleman.

Proverbs 2.

If wisdome enter into thine heart, and thy soule delight in knowledge, then shall counsell preserve thee, and understanding shall keep thee.

LONDON,
Printed by *Richard Bishop.*

TO THE RIGHT Honourable Lord, *Henry Haſtings*, Earle of Huntington:

Thomas Palfreyman wiſheth increaſe of grace, honour, and proſperity.

ALthough I have beene already ſufficiently perſwaded that your Honour, even from the Cradle, hath beene trained up in the pathway of vertue, and (according to the profeſſion of a godly and true Chriſtian) hath received inſtructions, as well in the ſacred Scriptures, as alſo otherwiſe in prophane learning: the knowledge of both which, with age, hath ſo largely grown, that you need not my help and furtherance for the keeping of thoſe things the better in memory which you have with ſuch diligence read: yet having an eye to your ſtate, vpon whoſe ſhoulders, in time, ſome charge of this Common-wealth is like to leane, as commonly it happeneth to all Noble men, but moſt worthily indeed to thoſe whom God hath endued with the gift of underſtanding and knowledge, I thought it not unfit to preſent unto your Lordſhip, this little Booke entituled, A Treatiſe of Morall Philoſophy, *very expedient to all eſtates, but moſt neceſſary, as* Ariſtotle *ſaith in his* Ethicks, *to thoſe that by vertue of knowledge ſhall have*

the gouernance of a Commonwealth, which ought not only to haue good wils to do well, but also exactly to know and search out with diligence a ready way and mean whereby they may at all times, as with a deerely beloued familiar (either in heart or in hand) receiue such aduertisements and godly counsels as shall neuer seem to swerue from such intentions as be grounded in an honest and godly will: that thereby not only the true order and high estate of Princes, of Nobility, of Honour, of Iustice, and such other like vertues, may effectually be known; but also of such be rightly understood, put in use and practised, by their due and peculiar offices, to the common comfort and commodity of their Countrey, purchasing to themselues the fauour and blessing of God, and gathering together the incomparable treasures of a faithfull and true heart, euen prayer and prayse, or paine and losse of life, if need shall so require.

Of which things forasmuch as this my labour doth intreat, and you of a godly disposition thereunto inclined, and like also hereafter to put in practise. I thought it good to Dedicate this my poore trauaile unto your Honour, that it might the rather creep forth under the safe conduct of your goodnesse unto the hands of others, that likewise are bent to seek forth, and follow such godly counsels and witty sayings as are in this present Treatise contained, to the increase of vertue and furtherance of all such good and lively motions as shall at all times redound to the glory and prayse of God, and the necessary releise, ioy, and comfort of the Common-wealth.

Your Honours in all duty,

Thomas Palfreyman.

TO THE READER.

FOraſmuch (moſt gentle and vertuous Reader) as it fortuned me of late (being in the Country) to be in company with my very friend, and finding in his hand a booke, wherewith he was paſſing the time, (entituled *A Treatiſe of Morall Philoſophy*) which becauſe I had not before ſeene, I deſired to have it to read. And when I had partly read, not only of the Philoſophers Lives and Anſwers, but alſo of their good Precepts, godly Counſels, and wiſe Sayings, I was much in love therewith, and moſt heartily deſired it of my friend, till ſuch time as I had throughly read it. That done, I called to remembrance the like worthy and notable ſentences and good counſels, that I had often read in divers and ſundry other works. And to the intent, by placing them together, I might the better keep them in memory, and effectually beſtow ſome ſmall part of my time in ſuch kinde of exerciſe as ſhould be to the glory of God (who is the author of all goodneſſe, and furtherer of all good works: and for the avoiding of that peſtilent and moſt infectious canker, *Idleneſſe*, whereby is ingendred, as we commonly ſee by experience, ſuch infection as ſhortly deſtroyeth both ſoule and body) I took in hand this ſmall enterpriſe, which by Gods grace I have finiſhed. And after I had once againe examined the ſayd Booke, & truly noting the effect of every Chapter, wherefore they were written, whether they were

of themſelves perfectly one matter, or one mingled with another, I found not only in the one, but alſo in the other, ſuch ſingular pleaſure and earneſt provocation of often reading, that as a man even in the middeſt of a pleaſant and faire garden, environed with banks, beautifully ſet and garniſhed with all kinds of moſt delicate and daintie ſweet flowers, and at liberty as him liked to take or refuſe: ſo there I found plenty and great ſtore of ſuch lovely pleaſures, as I liſted to embrace: I did then confer one ſentence with another, throughout the whole Book: and as I underſtood the matter: I placed it in the right Chapter: As if the Chapter did chiefly ſpeak of God, of the Soule, or of the World, and ſo forth, ſuch Precepts, Parables, and Semblables, as I found were diſplaced and ſet abroad among ſentences of divers and ſundry matters (and alſo thoſe other neceſſary ſayings, that I had gathered together out of other Authors) I rightly placed, not only the Chapters, but alſo the ſentences agreeable one to another, as a man would familiarly tell a tale.

I have alſo drawne into ſummaries the effect of every Chapter, and where I had at the beginning of my firſt work (namely this Treatiſe) omitted and left out certaine Chapters (ſet forth by Mr. *Bauldwin* the firſt author thereof,) which did ſhew how Philoſophy began: of the three parts of Philoſophy: who were the Inventers thereof, and the manner of teaching the ſame, as alſo the Philoſophers lives and anſwers, notwithſtanding their excellency and goodneſſe, as I alwayes worthily have and will give them their due commendation and praiſe, in conſideration of their neceſſary, honeſt, and godly kinde of doctrine, ſo pithily and learnedly ſet forth as before mentioned: for I had ſelected and choſen out a great number

number of good counſels, witty and godly ſayings of the Philoſophers, learned men, and noble Princes, like unto the others (with their precepts alſo and witty ſayings) by him before gathered & put forth, doubting much that if I ſhould have joyned the ſaid number of ſentences to the whole ſumme of this Treatiſe, it ſhould not only, as appeared to me, have ſeemed overmuch to be inlarged, but alſo the more unhandſome of the reader to be carried. Yet notwithſtanding ſince both the fourth and fift Edition of this work from my hand, although at thoſe times not a little inlarged with moſt familiar ſentences, very notable and excellent, accordingly in their right places beſtowed, with the addition alſo of certaine omitted Chapters at the beginning of the Book, with the putting to likewiſe, although but briefly, the lives of certaine other Philoſophers, Emperours, Kings, and Orators, not mentioned before in his Treatiſe, their names, of what linage they came, and their ſentences alſo following in their places, but alſo now againe the ſixt time, ſeeing the eſtimation of the Work, and the great pleaſure that all men have worthily therein, for the variety of ſuch delightfull matters as in it is contayned, tending to divers purpoſes, neither yet any let or incumbrance, being eaſie to be carried, I have the ſixt time, as the brevity of time would permit, endeavoured my ſelfe gladly, as I might, to ſatisfie the godly Readers minds, not only with the like collected ſentences as before, conveniently and duly placed throughout the Book, but alſo certaine other whole Chapters of ſundry and effectuall cauſes, both touching vertue and vice, as alſo of the ſtate of mankinde, of mans conſcience, and ſuch like, to the number of ſeven or eight, orderly ſet amongſt other Chapters, as the effect of their cauſe duly requireth, beſeeching thee (moſt gentle and friendly

Reader) that although among theſe my ſimple doings, thou ſhalt finde me too groſſe, rude, and unlearned, barren and voyd of all ſuch lively graces and good gifts as indeed ſhould rightly be full fraughted in the braine and underſtanding of him that ſhould take any ſuch work in hand, to the contentation and well pleaſing of moſt men, and ſpecially of the learned reader (whoſe eyes are wide open quickly to eſpie out ſuch faults as are indeed worthy of reprehenſion,) I ſhall therefore moſt heartily deſire thee, favourably to beare with me, and with thy good contented minde, friendly to accept the ground of my earneſt good will, where I have (as before written) but little altered, and as appeareth more ſlenderly finiſhed the ſaid Treatiſe: which is (if it be any thing at all, worthy but of ſmall commendation, in compariſon of the witty and learned handling of the other.

Vnto the author whereof (Mr. *Bauldwin*) I yet ſtill (as before) gladly and moſt heartily refer the whole commendation and prayſe, conſidering that by him, and through his godly diligence, I had firſt occaſion to write, whereon I have (I truſt without offence to God) honeſtly ſpent my time, if time herein well ſpent bee good, and worthy the acceptation of God, (although for ſo ſmall a cauſe and little ſpark of vertue.) I have here good occaſion to commend unto thy remembrance, with moſt humble deſire, that not unkindly, or as an unſtable friend or enemie to vertue, thou contemne what God alloweth: unto whom, and upon whoſe divine will ſhould only depend all our wils, our whole obedience and faithfull ſervice, every man according to the gift of God and his vocation: by whom, in conſideration of his ineffable goodneſſe and love towards us (who only weigheth and gladly accepteth the good intents of the heart) wee are either

of us encouraged without feare boldly to repreſent and returne unto him ſuch lively fruits of his grace (whatſoevor they be) more or leſſe, as he hath mercifully grafted in us, being the author and only giver of all good things, our only patron, our ſtraight way, and only mark of very felicity: from whoſe order and moſt holy will, whoſoever in any thing writeth one inch or naile breadth, he goeth beſide the right path, and wandreth out of the way.

I have therefore good hope, that there is no Chriſtian, or one that indeed hath profeſſed the good ruſe of Chriſt, (except he be an hypocrite or a diſſembler,) ſpecially having the bleſſed benefit of God, the gift of underſtanding and knowledge, by vertue whereof his minde ſhould alwayes ſeeme in ſuch wiſe to bee ſo ſtrongly fenced and armed with wholſome precepts, honeſt opinions, and godly intentions, throughout all his converſation and working, that will at any time, or for any thing, and ſpecially for a good thing, maligne or ſpite his friend or brother: and inſtead of friendſhip to purchaſe him enmity, or to make of his friends his foes, though he ſhould looſe thereby (if the caſe ſo neere touch him) a great part of his own prayſe and glory. For if in all our good intents we do reverently examine the dignity, ſtate, or condition of our calling, ſtraightly entering into judgement, rather of our own juſt cauſes, profeſſion and duty (either to the ſupplanting of vice, or erection of vertue,) than raſhly to ſtumble at other mens matters, to what end in effect I pray you, ſhould all our diligence and ſtudy bee, during our lives, that have profeſſed Chriſt, but joyfully to winne and allure, according to our knowledge, by our continuall travell, by our counſelling and faithfull working, if it were poſſible, all men to a Chriſtian and godly life?

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ſhould it once appeare through our ſufferance, that any poyſoned evill ſhould poſſeſſe & infect our hearts to the contrary, that through either negligence or wilfulneſſe in deceiving our ſelves we will loyter, delay, and dally with the time, with our duties, and with the gifts of Gods grace.

Should not the remembrance of our ſelves, what we are, and what we have been, be in us continually quick & lively? What have we, that we have not received? or to whoſe glory ſhould all ſuch gifts as we have received be imployed? Is there any thing in us at all, touching properly our own nature, wherin wee ſhould rejoyce or ſeek to be magnified, eitheir with the gifts of grace to purchaſe worldly exaltation, and not rather give unto God his due honour, and be out of all doubt, that whatſoever we do, or howſoever we examine or judge of our ſelves, the truth of God endureth, his judgements are true, and according to his truth our doings (by him) ſhall bee tryed, and moſt ſtraightly judged? We enter not into judgement one with another: I judge no man, neither let any man judge of mee, but rather pray for mee, and I will moſt heartily pray for all men, that God of his infinite mercy and goodneſſe will vouchſafe to give unto us his unworthy ſervants, the ſpirit of humblenes and feare, and graciouſly to illuminate our eyes, that we may ſee every good and perfect gift to be given us of him from above, to be received & uſed with thankſgiving, and that in his divine preſenee it may alwayes and in all things appeare, that our profeſſion and rule hath nothing to do with the curſed ſpirit of envie and ſtrife, ſcornfulneſſe or diſdain, and the like works of iniquity: for where ſuch loathſome companions beare rule and are guides, there truly the wiſedome & grace of God hath no place, but the wandring

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ſpirit of unſtable, and all manner of evill works, wherby is ingendred forgetfulneſſe, and an unthankfull life to God, as experience oftentimes and in divers things hath approved.

And this is further greatly to be lamented, that where the godly intent, and diligent travell of divers men, according to the gift and grace of God, hath been imployed and ſet forth to the furtherance of vertue, knowledge, and piety, either touching themſelves or for others commodity, if it hath chanced to come to the over-looking and handling of ſome curious or ſcornfull perſon, finding it unpicked, emptie, barren of eloquence, void of profound learning, excellency, dainty or fine perfection (although in ſome godly matters, ſuch exact diligence, and nicenes needeth not, ſo that the cauſe of God to his glory be chiefly and ſimply pretended and conſidered,) it hath ſeemed unto them ſo loathſome, groſſe, and unſavory, ſo far contrary and diſagreeing unto their delicate and dainty diet, that not only they themſelves evill brooking and rejecting it, as vicious, vaine, or fooliſh, but alſo contentiouſly and by their buſie inforcement hath kindled in others the like hatred and contempt of ſuch godly purpoſes, to the great diſcouragement of faithfull and willing hearts, happily with good deſires inflamed to ſeek the praiſe of God, and to traine by their godly endevour unto their fellowſhip, ſome at the leaſt to tread in the path-way to honeſty, which leadeth unto moſt certaine and everlaſting felicity, the juſt reward of God, moſt gracious and bleſſed, prepared for ever unto all the faithful laborers and workmen in his juſt cauſe.

This I have noted, not as though I with the like occaſion ſhould bee any thing offended, or feeling my ſelfe pricked, ſhould ſwell or ſtomack againſt any man,

man, no truly, but only becauſe the remembrance of ſuch things (not a little lamented of many) came into my minde, which I have ſomething touched, I truſt in ſuch wiſe, that I have not juſtly kindled offence againſt any man. But if there be any (as in manner before rehearſed) that contrary to the vertue of their good gifts and calling, (through the Divels ſlighty invaſion and forgetfulneſſe of the charity of God) maliciouſly will deprave, ſpurne, defile or ſpot theſe my ſimple doings, or proudly extoll the glory of their own excellency, through diſprayſe or ſpite of this that I have thus rudely wrought: notwithſtanding (I ſay) ſuch ingratitude and uncharitable attempts, without minding of other revengement, I doubt not but in the end God who is mercifull, gentle in reforming, and alwayes ready to further his good works in them already begun, to the increaſe of his glory, will ſend them a more ſure and perfect guide, will give them grace to be more thankfull, and better to uſe his benefits, remembring thereby the goodneſſe and perfect will of God, that as there are divers gifts, and divers manners of operations in men, ſo there is but one ſpirit, and one God that giveth and worketh all in all.

And the gifts of the ſpirit of God are given to every man to no other uſe but to edifie withall, lovingly to help one another, to comfort and incourage one another, and every man to rejoyce at anothers well doing: for love ſuffereth and is courteous, it envieth not, it ſwelleth not, it ſeeketh not his own, but rejoyceth in all goodneſſe and truth; yea, it ſuffereth and endureth all things, to the only glory and prayſe of God, who truly doth know, that when I tooke this Treatiſe in hand, I minded nothing leſſe than therein to be curious, to enter into compariſon with any man, or pretending herein any juſt imperfection, arrogantly to reforme

reforme other mens doings, or yet to seeke thereby any preferment, prayse, or glory, but only for mine own commodity and pleasure. At the first, with small travell and little study I speedily passed it through, which notwithstanding, after I had thus simply ended, being seene, read, and throughly examined of others, who also noted the order of the alteration, what worthy sentences of divers matters I had gathered and put in their due places, to the edifying of the Reader, to the increasing of Vertue and civill honesty, what incomparable delight, godly solace, and comfort of mind there would be found, considering the variety of good sayings and godly counsels, and how profitable they should be to all estates and degrees of men: they did not a little encourage me, but most earnestly desired me in such wise to finish it, that it might be put forth to the use and commodity of all men: and that my diligence herein (although it be but little:) should not lie hid only for mine own purpose or private delight, but that I should with good will, as a common friend or servant generally to all men, seek their profit, and at all times do them pleasure. Whose gentle requests I have most heartily fulfilled, wishing that it were in no lesse good order set forth, than the excellency and goodnesse of the matter requireth.

But I yet beseech thee, gentle Reader, favourably to to take in good part this my simple doing, & rather imbrace this little Booke for the worthinesse of the good counsels and witty sayings therein contained, than to refuse or neglect it, because it is neither finely nor wittily handled, and at the least have this alwayes in remembrance that a good thing through the vertue and excellency of it selfe, doth at all times and in all places (with small setting forth) sufficiently appeare to bee of all good men worthily imbraced. And

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although (good Reader) that Philosophy, and the sayings of the Gentiles are not to be compared with the divine and most holy Scriptures, yet are they not utterly to be rejected and set at nought; for wee bee (if wee will seeme to credit the mindes of holy Doctors) exhorted to the reading therof, as appeareth plainly by the judgement of S. *Augustine*, in his Book, *De Doctrina Christiana, cap. xl.* when he writeth of Philosophers, and chiefly of *Plato* his Sect, declaring that if they have spoken ought that is true and appertinent to our faith, we ought not only to beleeve it, but also to challenge and retaine it, even as our own, from other men, who are indeed no right owners thereof. So that it shall be lawfull to credit, not only that which is contayned in the sacred Bible (which is the very perfect and true word of God, and the touchstone whereby all truth is tryed) but also all other good doctrines and sayings agreeable to the same, whether they be of Christians, Gentiles, or of Philosophers, (as they are here called) or of what Nation or name soever they be under the Sunne.

And to conclude (loving Reader) I most humbly beseech Almighty God, that he of his most deere and tender mercy will vouchsafe abundantly to bestow upon us (his chosen children) the gifts of his grace, that like as wee have possessed his rule, and have put upon us the badge and outward signe of Christianity, and have made (as we use to say at the Font-stone) a great and solemne vow, unfainedly to follow, as holy and lively members, his blessed word, and most holy commandements, and utterly to renounce the cursed enemies of his immaculate and undefiled Church, (namely the devill, the world, and the flesh,) and also being of our selves but earthly, slothfull, and sluggish, and altogether unapt to the exercise of any goodnes, so to inspire

inſpire us with the grace of his holy ſpirit, and to kindle in us ſuch a zeale and fervent towardneſſe to the remembring and fulfilling of this holy profeſſion and chargeable vow, and to underſtand and deeply conſider of the Sacrament, what diverſity there is between the fleſh and the ſpirit; what mortification of fleſhly luſts, burning of ſin, and what riſing againe into newneſſe of life it ſpiritually repreſenteth; and ſo like new borne children and perfect Chriſtians in our converſation to ſhew our ſelves, that generally and before all thoſe whom wee call Gentiles or Heathen (whoſe godly ſayings and good counſels hereafter follow) our lives and Chriſtian converſation may ſo cleerely ſhine unto them, that the rayes and bright ſhining beames of our godly examples, kindled in us, and coming from the Everlaſting light of all worlds, even Ieſus Chriſt our head (who mightily poureth the light of his grace into his members, and with power uttereth ſtrength, according to the meaſure and quantity of faith) may ſo comfortably appeare unto them, and among them, that ſo many as are called, and be lambs of his ſmall flock (diſperſed here and there thoughout the whole world, and choſen to ſalvation before the foundation of the world, and are only hid to himſelfe) may be I ſay, by our unſpotted lives and daily prayer, the ſooner trayned unto the feeling of Gods unſpeakable mercy, in the blood and death of Ieſus Chriſt, his Sonne and our Saviour: and that they may even from their very hearts, confeſſe (they with us, and we with them) the true Catholique faith, and ſo to trade our ſelves the one with the other in holineſſe and righteouſneſſe all the dayes of our lives, to the glory of God the Father. *Amen.*

Thomas Palfreyman.

A TREATISE OF Morall Philosophy.

The first Book.

Cap. I.

Of the beginning of Philosophy.

SOme perhaps (seeing wee intend to speak of a kind of Philosophy) will move this question, more curious than necessary: where, and how Philosophy began? and who were the inventers thereof? and in what nation? Of which, sith there is so great diversity among Writers, some attributing it to one, and some to another: as the Thracians to Orpheus, the Grecians to Linus, the Libians to Atlas, the Phenicians to Oechus, the Persians to their Magoi, the Assyrians to their Chaldees, the Indians to their Gimnosophistes, of which Budas was chiefe, the Italians to Pithagoras, and the French-men to their Druides: bringing each one of them, probable reasons to confirme herein their opinions: It shall bee hard for a man of our time (in which many writings are lost, or at least hid) fully herein to satisfie their question. Nevertheless for as much as God himselfe (as witnesseth our most holy Scriptures) is the

Author and beginning of wisdome, yea wisdome it selfe, which is called of Philosophers Sophie: therefore I suppose that God, who alwayes loved most the Hebrews, taught it them first. If ye aske to whom: I think (as also testifieth Iosephus) to his servants, Noah and Abraham, who after in their times taught it both to the Caldeans and to the Egyptians.

The sonnes of Seth were also studious in Astronomy, which is a part of Philosophy, as appeareth by the pillars, wherein after Noahs flood (which they by their Grand-father Adam had knowledge of) this Science was found by them engraved: and after the flood, was by Noah and his children, taught to other Nations. Of which I grant, that he, which every Countrey calleth the first finder, hath beene in the same Countrey, better than the rest: as among the Egyptians, Mercurius, Trismegistus, or Hermes: whose works both divine, and Philosophicall, exceed farre all other that thereof have entreated. Nevertheless, the Grecians (who have beene alwayes desirous of glory) challenge to themselves the Invention hereof: and have therein taken great paines naming it first Sophia, and such as therein were skilled, Sophistes or Wisards, which so continued unto Pithagoras time, who being much wiser than many others before him, considering that there was no wisdome but of God, and that God himselfe was alone wise, called himselfe a Philosopher, that is, a lover of wisdome; and his Science, Philosophy. There were besides these Sophistes, another kind called Sapientes, or Sages as was Thales, Solon, Periander, Cleobulus, Chilon, Bias, & Pittacus: & thus there were in

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all three Sects, that is to say, Wisards, who were called Sophistes: and Sages, who were called Sapientes: and Lovers of wisdome, were called Philosophers: all whose Science was Philosophy, as wee may call it, naturall Wisdome: of which the kind called Tonica, began in Anaximander, and ended in Theophrastus. And the other kind called Italica, began in Pithagoras, and ended in the Epicure.

Cap. II.

Of the three parts of Philosophy.

Philosophy is sorted into three parts, Physick, Ethick, and Dialectick. The office of Physick is, to discerne and judge of the world, and of such things as are therein. It is the part of Ethick, to treat of life and manners: and it is the duty of Dialectick, that is Logick, to make reasons to prove and improve both Physick and Ethick, which is Morall Philosophy.

Now as for Physick, although it altogether bee not from our purpose, because it conserveth the body in health without which Morall Wisdome availeth little; yet because it is more than we may accomplish, it shall be omitted: and such as therein have delight, may read Galen, Hippocrates, Aristotle, and such other.

Logick also because our matter is so plaine that experience daily provethit, shall not greatly need for our purpose, who desire rather to be plain and well understood, than either with Logick, or Rethorick to dispute, and garnish our matter. But Morall Philosophy, which is the knowledge of precepts & all honest manners, which reason acknowledgeth to belong & appertain to mans

nature (as the things by which wee differ from beasts) and also is necessary for the only gouernance of mans life, shall bee here spoken of: not reasoned to the tryall, but simply and rudely declared: yet so that such as therein delight, although not fully satisfied, shall not be vtterly deceiued of their purpose.

Cap. III.

Of the beginning of Morall Philosophy.

NEcessity (as I judge, and that not without cause) was the first finder out of Morall Philosophy: and Experience, which is a trusty teacher, was first master thereof, and taught such as giue diligence, to marke and consider things, to teach and instruct others therein. And because Socrates in a manner despising the other two kinds of Philosophy, added this as a third, and taught it more than any of the rest, therefore (because men must bee the beginners of mens matter) I assent with Laertius to call him the first beginner thereof.

For although then among the Athenians the Sages, as Thales & Solon, both spake and wrote of like matter before him, yet because he so earnestly embraced, and equally placed it with the other twaine, hee deserueth well the glory of the first beginner thereof: and although hee wrote it not in bookes (for which, as he thought, he had a lawfull excuse, or rather a good cause) yet his disciple Plato hath written such things of his teaching as few so fully wrote of before: which was as it is euident, many yeeres before Iesus the sonne of Syrach, whose words wee (for the purity of the doctrine

therein contained) reverence and honor, which as he himſelfe cals it, is a booke of Morall Wiſdome, though full of divinity, as are alſo many of Platos workes, as witneſſeth S. Auguſtine: and therefore becauſe Socrates was before Ieſus Syrach, I refer the invention, I ſhould ſay the beginning thereof unto him. As for Solomons workes, they are more divine than morall, and therefore I rather worſhip in him the divinitie, than aſcribe the beginning of Morall Philoſophy: wiſhing all men, and exhorting them both to learne and to follow thoſe ſo divine and holy counſels, uttered by him in his booke of Proverbs.

Cap. IIII.

Of the kinds of teaching Morall Philoſophy.

ALL that have written of Morall Philoſophy, have for the moſt part taught it, either by Precepts, Counſels, and Lawes, or elſe by Proverbs and Semblables: for which cauſe it may be well divided into three kinds: of which, the firſt is, by Counſels, Lawes, and Precepts. of which Licurgus, Solon, Iſocrates, Cato, and other more have written much, counſelling and admoniſhing men to vertue by precepts, and by their lawes fraying them from vice.

The ſecond kind of teaching is by Prouerbs and Adages: which kind of Philoſophy moſt commonly is uſed: in which they ſhew the contraries of things, preferring alwaies the beſt: declaring thereby both the profits of vertue, and the inconveniences of vices, that we conſidering both, may imbrace the good, and eſchew the evill.

The third kind is by Parables, Examples, and

Semblables. Wherein by easie & familiar truth, hard things, & more out of use are declared, that by the one the other may be better perceived, and borne in minde: Our Saviour Christ himselfe, when hee taught the grosse Jewes any divine thing, most commonly he used Parables, Semblables, & Examples, which (though differing in somewhat) draw all to one end, & therfore are of one kind. The which kind Æsop most of all used, bringing unreasonable things, to teach and instruct men in grave and waighty matters.

Of Lives and Answers.

Cap. V.

Of Aristotle.

ARistotle the son of Nicomache a Stagerite, was well beloved of Aminta King of Macedon, both for his learning, and also for his wisdome. He was Platoes disciple, and passed farre all the rest of his fellowes. He had a small boyce, small legs, and small eyes: hee would go richly apparelled with rings and chaines, minionly rounded and shaven. He had a son called Nicomache, by a Leman. He was so well learned, that Philip King of Macedonia sent for him to teach his son Alexander, who because he reproved him so much, put him to death. But Apollodorus saith that hee came to Athens againe, and kept Schoole there, & died when he was threescore & three yeers old. He was an excellent good Physitian, & wrote therof many good works. He used to wash himselfe in a balon of hot Oyle, and to carry a bladder full of hot Oyle at his stomach:

hee

he used also when he slept, to hold a ball of brasse in his hand, with a pan under his bed side, that when it fell it might wake him. Being asked what vantage a man might get by lying, he answered, to be unbeleeved when he telleth truth. Many times when he inveyed against the Athenians, he would say that they had found out both fruits, and lawes, but knew how to use neither of them. He would say, that the roots of liberall Sciences were bitter, but the fruits were sweet: it was told him that one railed on him; to which he answered, when I am away let him beat mee too Being asked how much the learned differed from the ignorant: he answered, as much as the quick differ from the dead. He would say that learning in prosperity was a garnishing, and in adversity a refuge.

To one that boasted that he was a Citizen of a noble City, he said: boast not of that, but see that thou be worthy to be of such a noble City. Being asked what was friendship, hee said one Soule dwelling in many bodies Being asked what he got by Philosophy: he said, I can do that unbidden which some can scarce do compelled by the Law. Being rayled on to his face, and not regarding, and the railer asking him whether he had touched him or no, he said: good Lord, I minded thee not yet. Being reproved because he gave wages to one that was scarce honest, he said: I give it to the man, and not to his manners. This and such like, hee spake; and wrote many good Books, of which wee have (though not the one halfe) yet so much as in our age is thought sufficient for one man to have knowne and written: out of which, his most pithy Proverbs for our purpose, shall be added in place most convenient.

Cap. IX.

Of Anacharsis

ANacharsis the Scythian, was the sonne of Gnurus, brother to Cadvidus, King of Scythia, but his Mother was a Grecian: by reason wherof he was learned in both the languages, and wrote much both of the Scythians, and Grecians Lawes, and also of warre and martiall affaires. Socrates saith, that hee was at Athens in the xlvii. Olympiade, under the Prince Eucrates. And Hirmippus saith, that hee went to Solons house, and when he was at the gate, desired one of the house to tell Solon that Anacharsis was without, who desired greatly, if hee might, to bee his guest, and have his acquaintance, when the servant had told Solon his message, hee sent him word againe, that hee made guests of his owne Countrey folkes: which when Anacharsis heard he went in boldly, and said: Now I am in my Countrey. And when Solon saw his wit and wisdome, he admitted him not only for a guest, but also for a principall friend. He had this one witty saying, worthy to be noted. The Vine bringeth forth three grapes. The first of pleasure, the second of drunkennesse, and the third of sorrow Being asked what should cause a man most to be sober: he said, to behold, see, and remember the filthy beastlinesse of drunkards.

Being on a time in a ship, after that he knew it was but foure inches thick, hee said that they were nigh death that sailed. Being asked what Ship was most sure: that (quoth hee) that commeth safe to the haven. When he was demanded, whether there were mo dead than alive, he asked

in

in which syde he should count Marriners. Being upbraided of a man of Athens, because hee was a Scythian: indeed (quoth he) my Countrey is a reproach to mee, but thou art a reproach to thy Countrey. To one that asked him if a wise man might marry a wife, he said, what thinkest thou that I am? and when the other assumed that hee was a wise man: well (quoth he) I have married a wife. When he was reproved of fearfulnesse, he said that his fearefulnesse caused him to abstaine from sinne. To a woman that said hee was foule and ill favoured, hee said, thou art so foule and filthy a mirrour, that my beauty cannot bee seene in thee. When it was asked him why wise men would aske counsell, hee answered for feare of mingling their wits and their wits.

To a Painter that was become a Physitian, hee said, the faults that thou madest before in thy works, might soone bee espyed, but them that thou makest now, are hidden under the earth: for dead mens diseases are buried with them. Being asked what was both good and evill to man, he answered the tongue. He would say that the market was a place appointed for men to deceive in, and to apply themselves to avarice. To a young man that was his guest, which slandered him, he said: well young man, if while thou art young thou canst not suffer wine, when thou art old, thou must be content with water. Hee was the first (as some think) that invented the Anker. He was long time with Solon, and thence returned into his own Country, and there intending to change their Lawes, and to have established the Grecians Lawes, hee was slaine of his brother with a shaft as he rode on hunting, & when he felt

his

his deaths wound, he said: I have been preserved in Grecia by wisdome and learning, but at home and in my Country I perish through envy: some write that he was slain while he was sacrificing after the manner of the Grecians. The rest of his sayings shall be spoken of in their places.

Cap. VII.

Of Antisthenes.

ANtisthenes the sonne of Nintithenes, was born at Athens, and was disciple to Gorgias the Orator, of whom he learned to plead: from him he went to Socrates, of whom he learned wisdome and Morall Philosophy. To a young man that would be his Scholler which asked what he needed to his learning, he answered, a new Book, and a new wit. When it was told him that Plato spake evill of him, he said: it is kingly to be evill spoken of when a man doth well. He would say that it was better for a man in his necessity to fall among Ravens than among flatterers: for Ravens will eat none but dead folkes, but flatterers will eat men being alive. He would say, that Cities must needs decay, where good men are not knowne from bad. Being praised of evill men, he said: I feare mee that I have done some evill. He would say it was a great oversight (seeing they purged their Wheat from Darnell, and their warres of cowardly Souldiers) that they purged not their Common-wealth of envious people.

Being asked of a man what was best to learn, hee said: to unlearne the evill that thou hast learned. Hee alwayes held Plato to bee proud, disdainfull,

disdainfull, and high minded: insomuch that when hee met him at a Triumph where there were many goodly & courageous neyghing horses, he said: Plato, thou wouldest have made a goodly horse. He wrote many good Books, and spake many worthy and witty sentences, which shall be spoken of hereafter: He died of a disease when he was very old. It is said, that when hee was sick, Diogenes came to visit him, having a blade by his side: and when he said, who shall ridde me from my disease? Diogenes shewing him his sword, said, this same shall. To whom Antisthenes said, I spake of my griefe, not of my life. There were more of this name, but he lieth buried at Athens.

Cap. VIII.

Of Anaxagoras.

ANaxagoras was an exceeding well learned man, & came of a good stock: His Fathers name was Eubulus. He was very witty in Philosophy, and wrote much thereof. He was of a noble courage, and very liberall. For why? he gave away all his Pattimony: and when his Friends reproved him therefore, and said that hee took no care of his goods: what need I (quoth he) sith you take care therefore? At last, he went from them, and gave his minde altogether to the study of Philosophy, regarding neither the Common-weale, nor his own profit, insomuch, that when one asked him if he regarded not his Country? he answered, yea, the chiefest thing I care for is my Country, pointing with his finger toward heaven. He was in Xerxes

time,

time, and began to treat of Philosophy at Athens, (as saith Valerius) when hee was but twenty yeere old, and tarried there twenty yeeres. He said that the Sun was made of burning yron, and that there were mountaines and vallies in the Moon. Some say that hee told before of a stone that fell from Heaven into the flood Egos. To one that asked if the mountaines of Lampsacum should ever bee part of the sea: yes (quoth he) if the time faile not. Being asked for what intent he was borne, he said, to behold the Heaven, the Sunne, and Moon. To a man that was very pensive and heavie, because he should die in a strange Country, hee said. Bee of good cheere friend, for the way that goeth downe to Hell is every where. Solinus writeth, that in Prince Dimilius time, there fell a stone from Heaven, and that Anaxagoras therethrough held opinion that Heaven was made of stone, and that but for the great compasse of the building, it would suddenly fall. Sotion saith, that he was accused for theft & such like matters, and lost much of his goods therefore, and was banished: but others write that Thucidides accused him of treason, & being absent, was therefore condemned, at which time also his children died. And when it was told him how hee was condemned, and his children dead: as touching his condemnation, hee said, Nature hath given like sentence both of my condemners & me. And as touching the children, hee said: I know that I begot mortall creatures. Nevertheless, afterward hee was saved by Pericles, and departed from Athens unto Lampsacum: & being two & forty yeeres old died there. Being asked of the City if he would have any thing done for him, he willed that in the same

Month

Month which he died, the citizen of the Towne should yeerely play, and that they should keep that custome for ever. Which granted, they buried him honourably, and set up a goodly Epitaph upon his Tombe. His witty sayings shall be spoken of in their places.

Cap. VI.

Of Archelaus.

ARchelaus the Son of Seuthus (as saith Apolodorus) was a good Philosopher, & very studious in Plato's workes, he was first an hearer of Anaxochus a Mathematick, and afterward of Theophrastus. Hee was a very witty fellow, of a prompt spirit, and grave in communication, and much exercised in writing, and gave his mind to Poetry. He delighted so much in Homer, that every night before he slept, hee would read somewhat in him. Hee learned Geometry of Hipponicus, and was thereto so dull, & yet so well learned in the craft, that hee would say, that Geometry fell into his mouth as he gaped. Hearing men singing ill-favourdly, meeters that he made, hee kicked them on the side, saying, Yee break mine, and I will break yours. Being called to a sick man, perceiving that he was sick for thought and lack of riches, hee conveyed under his pillow a bag full of mony, which he finding, was so joyfull that hee recovered straight-wayes. When he was bid to solute a riddle at a banket, he said, that the chiefest point of wisdome was to know to what purpose each time was meetest. To him that asked him why many schollers of every sect became Epicures, but none of the Epicures became of other sects: hee said, because that Cocks were made

made of men, but never men of Cocks: or, as some say, Capons be made of Cocks, but never Cocks of Capons. Being reproved because he challenged not a young man whom he had right to, he excused him elegantly, saying: it is not possible to draw soft Cheese with an hook. Being asked what man was most in trouble, thought, and care, he said: he that desireth most to be at quiet and rest. Being asked whether it were better to marry a faire woman or a foule, he answered, if thou marry a foule one, thou shalt have griefe with her: but if thou take a faire one, shee will make thee a Cuckold. He called old age, the haven of all tribulations. Hee said it was a great evill, not to be able to suffer evill. To an envious man that was very sorrowfull, he said: I know not well, whether evill hath chanced to thee, or good to another: signifying thereby that envious men are as sorrowfull for others prosperity, as for their owne adversity. As hee sailed among theeves, by chance they met with a ship of true folkes, which the theeves espying, said, we may chance to die if we be known, & so may I (quoth he) if we be not known. These & such like answers he gave, and died at Athens, when he was eighty yeeres old. His witty Proverbs shall be spoken of hereafter.

Cap. X.

Of Aristippus.

ARistippus (as saith Æschines) came to Athens to heare Socrates, whose excellent wisdome was spoken of every where. But when Socrates was dead, he flattered Dionysius, & became a Courtier. He was a merry witted fellow, and could fashion himselfe meet for all times and places,

places, insomuch that Diogenes called him the kings hound. When he on a time had espied Diogenes gathering of herbs, for to make pottage, he said, if thou Diogenes couldest flatter Dionyse, thou shouldest not need to gather worts. To whom Diogenes said: if thou also couldst be content to gather great worts, thou shouldst not need to flatter Dionyse. When one made boast that he had learned much: he said, thy learning consisteth not in the greatnesse, but in the goodnesse. To one that made great brags of his swimming, he said: art thou not ashamed to boast of that that every Dolphin can do? Being reproved because he hyred a Retorician to plead his cause: he said, when I make a banquet, I use to hire a Cook. When his servant that journeyed with him, was tired with waight of mony which he carried, he said, that which is too heavy, cast out, and carry what thou canst. Bion saith, that as he sayled, perceiving he was in a Pirats ship, hee took his mony and counted it, and then (as against his will) let it fall out of his hand into the sea, and mourned for it outwardly, but said inwardly to himselfe, it is better that this be lost of me, than I be lost for this. Dionysius commanded that all his servants should dance in purple robes, which Plato would not do, saying, I will not put on a womans garment: but Aristippus did, & when he began to dance, hee said, in drunken feats the sober offend not. It chanced that he sued to Dionysius for a friend of his, & being denied he fell downe before his feet, and when he was reproved thereof, he said: I am not in the fault, but Dionysius, who hath eares at his feet. This and many like answers hee gave, which who so desireth

ſireth to read, may look in the Apopthegmes of Eraſmus, where he ſhall finde enough: which becauſe it appertaineth not greatly to our purpoſe, we will omit, and entreat of his good Precepts and Proverbs in the places thereto appointed.

Cap. XI.

Of Ageſilaus.

AGeſilaus (ſurnamed the great) was the ſixt King of the Lacedemonians. He was a Noble Prince of excellent vertue, even from his childhood, both in truth, juſtice, temperance, noble courage, liberality, and continency. Wherefore hee was ſo much honoured, and proſpered ſo well, that he ſubdued to the Lacedemonians innumerable Cities and Countries in Aſia and Greece, of whoſe wiſdome and proweſſe, remaineth yet many remembrances. And returning on a certaine time from Egypt by a ſodaine tempeſt being driven upon the coaſt of Libia, died when hee was foureſcore and foure yeeres of age.

Cap. XII.

Of Alexander Severus.

ALexander Severus, ſometime Emperour of Rome, was a Syrian, borne in the City of Ariene; his fathers name was Varius, who was lineally deſcended from the noble houſe of Metellus a Roman, called Metellus the vertuous: his mothers name was Mammea: hee raigned thirteene yeeres: he was vertuous, wiſe, gentle, liberall, ſincere, and to no man hurtfull. He was of viſage faire and well proportioned, in body large, goodly of perſonage, and therewithall was ſtrong and able to ſuſtaine paines, as hee that knew his owne ſtrength, and in the preſerving thereof hee

he was not found negligent. Therewith hee was amiable, and towards every man gentle and easie to be spoken to. By the diligence of his good parents he was ever from his infancy brought up in the study of good Letters and all manner of honest learning, as well martiall as civill: hee reverenced learned men greatly, and did nothing in the Common-wealth without the assistance of wise and learned Counsellors. He was at the last wickedly slaine, and his mother Mammea, by one Maximinus, whom he of a Muletter had advanced to high dignities.

Cap. XIII.

Of Alexander the Great.

ALexander (surnamed the Great) was the son of Philip King of Macedon. In his youth he was instructed by Aristotle in learning: hee was fortunate in all his designes. He was of a valiant and stout courage: for being but twenty yeeres of age, he undertook the enterprise to conquer all the whole World, by a certaine Army of men prepared of his Father Philip, which was of two and thirty thousand Foot-men, and foure thousand and five hundred Horse-men, having no Captaine under the age of threescore yeeres. And so enterprized with most valiant courage, and did set upon the whole World, and had alway the victory of his enemies. He reigned twelve yeeres: and returning homeward from the wars, (in the middest of his glory) at the City of Babylon he ended his life.

Cap. XIV.

Of Ambrose.

AMbrose was a Roman borne, of a right ancient and noble house, and was sometime Consul of Rome. He was a man of great fame, and of such holinesse, such gentlenesse, and such excellent wisdome, that not only in his life time, but also after his death hee was had in great honour throughout all the world.

Cap. XV.

Of Augustus Cæsar.

AVgustus was the second Emperor of Rome, who as soone as he heard of the death of his Uncle Iulius, he hasted from Appolonia to Rome to possesse his inheritance, and to revenge the death of Cæsar. He reigned six and fifty yeeres, and ended his life in Nola, and was buried at Rome, in the field of Martius: whose death the Senate (for his vertue, wisdome, and worthinesse) did so lament, that they said, that they would either he had not been borne, or else being born, he had not died.

Cap. XVI.

Of Bias Priennius.

BIas Priennius (as saith Diogenes) was borne in Priena, his fathers name was Tuetamius. Satirus calleth him the first of the seven Sages, and many gutesse that he was very rich. Phanodicus writeth, that hee redeemed many wenches of Messena, which were captives, and brought them up as his own Daughters, and afterward giving them Dowries, sent them home againe to their

Country

Countrey unto their friends. Not long after certaine fishers found a golden treise or tribet, on which was written, Sapienti, that is, Give this to a wise man, which when the fore-named wenches fathers heard of, they said, Bias was a wise man, & sent it him: but when he saw it, hee said Apollo was a wise man, and so he sent it to him. We finde that when his country Priena was besieged by Aliattes, he fed two mules, for the nonce, insomuch that they were exceeding fat, drove them forth into their enemies tents: which when Aliattes saw, hee was amazed, thinking by the fatnesse of them that they had great plenty of all things, and therfore minding to raise his siege, hee sent a messenger into the City to search the truth: and when Bias perceived the Kings intent, he made many great heaps of sand to be covered with wheat, and shewed them to the messenger: which when the King heard, thinking they had great plenty of victuals, he made peace with them, and commanded Bias to come unto him, to which Bias answered, I command the King to eat Onions, and to weep. He wrote about two thousand verses: being asked what was hard, hee said to take in good worth, adversity after prosperity. On a time hee sayled among wicked men, and when the ship was fore shaken with a great tempest, and those wicked men called upon God: Peace (quoth hee) lest hee see you saying from hence. To a wicked man that asked him what was goodnesse, he gave no answer, and when he asked why he answered him not, hee said, because thou enquirest of that which pertaineth not to thee. He would say, that he had rather be Judge among his enemies, than among his friends, for of his enemies he should

make one his friend, but amongst his friends hee should make one his foe. Being asked in what deed a man rejoyced most, he answered when he gained. He was a good Orator, and when he was very old, as he pleaded a cause for one of his friends, after he had done his Oration, being weary and faint with speaking, he rested his head in his Nephewes lap, which was his daughters son, and when his adversaries began a fresh and had finished, and the Judges had given their sentence on his side, whose part Bias took, as soone as the judgement was cuded, he was found dead in his Nephewes bosome, who buried him worthily: and the Citizens of Priena dedicated a Chappell to him, which is called Tewtontum. He would say alway the greater part are evill. The rest of his sayings shall be spoken of in their places.

Cap. XVII.

Of Chilo, the Lacedemonian.

CHilo, the sonne of Damagetus, was borne in Lacedemonia: he wrote many verses, and held an opinion, that man by reason, might comprehend the foreknowledge of things to come, by the might and power of his manhood. There were in his time (as saith Socrates and Pamphilia) divers Officers, of which one was most noble, as the Officers called Ephorie, which were Kings fellowes. Wherefore his Brother being angry because hee would not take that Office, sith hee himselfe had beene in it before: O brother (quoth hee) I can suffer wrong, and so canst not thou. This man, as Herodotus writeth in his first book of his histories, seeing on a time Hippocrates sacrifice,

sacrifice, and vessels in Olympo to burne without helpe of fire, counselled him either to live chast, or if he were married, to put away his wife and slay his children. Some say that when Æsop (which was in his time) asked him what Iupiter did, he answered; He meeketh the mighty, and exalteth the lowly. Being demanded wherein the learned differed from the ignorant, hee answered in their good hope. To him that asked what was hard, he said, to keep close secret counsell, to keep a man from idlenesse, & to suffer wrong. He lived so well, that when he was old, hee said, that he never in his life, to his knowledge, had done any evill, save that one a time when he should have beene Judge among his friends, and would do nothing contrary to the Law, he perswaded one to appeale from him to some other Judge, that thereby hee might both keep the Law and also his friend. The Greeks rejoyced in him much, because he prophesied of Cithera, an Iland of Laconia: for when he had well viewed both the nature and situation thereof, would to God (quoth he) that either this Iland had never beene, or else that it had beene drowned as soone as it was seene, (a worthy and Prophetly saying,) for Demaratus flying from Lacedemonia, counselled Xerxes to keep a Navy of ships in that Iland: and surely if he had listned thereto, hee should have got great riches by Grecia. But afterward Nicias (after he had warred at Peloponesus) obercame the place, and made it a refuge for the men of Athens, and afflicted sore the Lacedemonians. Hee was briefe in communication, insomuch that briefe speaking was of his name called Chilonia. He was about the one and fifty Olimpiad: in which time Æsopus the

Orator was in his flower, which was in the yeere from the worlds Creation 1024. He died at Pisa, saith Hirmippus, whilehe kissed his son that was crowned in Olympia, being overcome both with joy, and also with age. The rest of his sayings shall be spoken of in their places.

Cap. XVIII.

Of Cicero.

MArcus Tullius Cicero, was sometime Consull of Rome, whose divine eloquence, abundant learning, sharpnesse of wit, dexterity in Art, and most ardent love toward the Common-wealth of his country, cannot be sufficiently expressed by any mortall mans tongue or pen. His Ancestors were named Cicerones, because that Tullius Appius a noble King of Attills, and one of the Progeny, had on his Nose a marke like a Chich, which is a kind of pulse called Cicer.

Cap. XIX.

Of Crates Thebanus.

THe Theban Crates Abscondus son, was one of Diogenes Schollers: for, as Antisthenes saith, when hee saw Sporculaphus in a certaine Tragedy, holding a hand-basket, hee fell straight to the Sect of the Cinikes, and became Diogenes Scholler, and being a Noble man, hee sold away his Inheritance, and the mony which hee made thereof (which was above two hundred talents of our mony) he divided among the Citizens: and continued so constantly in his Philosophy, that Philemon saith thus of him in a Comedy.

Æstate crassum vestiebat pallium,
Sed hieme pannum, ut temperans esset.

Which

Which may thus be Engliſhed.

In Summer time he thick himſelfe did cover,
But thin in Winter, that he might be ſober.

Diocles ſaith, that Diogenes perſwaded him to forſake all his goods, and to caſt his money into the Sea. And when divers of his kindred came to him, indevouring to diſwade and with-draw him from his purpoſe, hee beat them away with his ſtaffe, and would not be perſwaded. Demetrius Magneſius ſaith, that he delibered a ſtock of money to a friend of his, upon this condition, that if it ſhould happen his Children to be Fooles, he ſhould deliver it unto them, but if they became learned and Philoſophers, then to diſtribute it to the common people: becauſe (ſaid he) Philoſophers need nothing. Hee deſpiſed ſo much all batmeſſe of apparell, that (as Zeno ſaith) hee ſowed a ſheep ſkinne upon his cloke, to make it more uncomely: ſo little he regarded dainty fare, that when Demetrius Phalerius ſent him bread & wine, he chid with him, ſaying. Would God the Fountaines would alſo yeeld wine: whereby it appeareth that he drank water. He bridled ſo much his other affections, ſpecially anger, that when Nichodrome, a Minſtrell, had ſtruck him on the face, he wore a paper on his fore head over the wound, wherein he wrote. This did Nichodrome. Hee would for the nonce rayle and ſcold with harlots, to inure himſelfe to ſuffer all reproches. He was ſo evill ſavoured and filthy withall, that whenſoever he exerciſed himſelfe, hee was ſcorned at; wherefore holding up his hands, hee uſed to ſay to himſelf, Hope well Crates, for thine eyes ſake, and for the reſt of thy body, for thou ſhalt by and by ſee theſe Scorners taken with

some disease, and shalt heare them say, that thou art happy, blaming themselves for their own folly. When King Alexander, asked him, whether he would have him to restore and reedifie Thebes his native Country: what needeth that (quoth he) for peradventure another Alexander shall pluck it downe againe? for my Country, said he, (which is poverty and despising of glory) needs no reparation, but it is so well and strongly built, that Fortune can have no power against it: for I am a Citizen of the spite that men beare to Diogenes, which needs feare no treason. This City hee describeth properly in these verses.

Translated out of Greek:

Est quædam media constructa Vrbs Mantica fastu,
Pulchra quidem est, pinguis circumflua rebus egena,
Quam nullus Parasitus adit, stolidusve penetrat.
Deditus aut quisquam damnosis ganeo sortis:
Allia sed panes, ficus profertq; lupinos,
Non pro gloriola capiunt, aut sordidus arma.

Which Verses may be thus Englished:

There is a certaine City faire,
Staffe-Waleton by name;
Which stands built in the very midst
Of Pride, most high of fame.
Goodly it is, fertile and fat,
And flowing round about:
Yet of most dainty things it is
Both bare and poore no doubt.
To it there comes no Parasite,
No such fond glosing Wight:
No such as harme full Harlots haunts,
And lives in lewd delight.

Gallick

Garlick it hath, and houſhold bread,
And ſuch plaine ſimple cheare:
With wholſome fruits, and ſuch like things,
That are not bought too deare.
The folke thereinlive all at peace,
To warre they liſt not fare:
For glory vaine, nor yet for muck,
That breeds nought elſe but care.

Hee was marvelleus hot and ſharp in reprouing of vices, and thereby got him this by-name Diſexanites, as we might ſay, Maſter Controler. For hee would go into every mans houſe, and plainly diſproue whatſoever he diſliked. He preſcribed the dietary or daily wages following, to ſhew how preposterouſ[illegible]things were regarded: Give thy Cook ten [illegible]nd, thy Phyſitian a groat, thy Flatterer ten talents, thy Counſeller ſmoke, thy Harlot one talent, thy Philoſopher a dandiprat. To one that aſked him what remedy was to quench lobe, he made this anſwer; Hunger ſwageth Lobe, and ſo alſo doth time, but if thou be not able to uſe any of theſe, take an halter. He would ſay, men ought to ſtudy Philoſophy ſo long, till they perceiued Captaines of Armies to be Aſſe drivers. He lived ſo long that hee was crooked with very age, and then ſeeing himſelfe draw neere his end, hee looked on himſelfe and ſaid:

Vadis nunc optime curve,
Vadis ad Orci ædes, longa gibboſe ſenecta.

That is:

Now goeſt thou hence good crooked wight,
To dwell with *Pluto* aye:
With bunched back: yea, crookt with age,
Groveling thou goeſt thy way.

Of

Cap. XX.

Of Diogenes.

DIogenes as saith Diocles, was borne in a towne called Tinope. His father was called Icecius Menſar, who being imprisoned for counterfeting their coine, Diogenes which was of counsell with him fled, and came to Athens, where he met with Antisthenes, who unwilling to receive him (because hee never would teach any) hee obercame with his intreaty. And when his master on a time took up a staffe to beat him, he put under his head, saying, strike, for thy staffe is not able to drive me away, so long as thou canst teach me ought. He lived simply, as one [illegible]s out of his country, and comforted himselfe [illegible] with beholding the little Mouse, which neither desired the chamber, nor feared the dark, nor was desirous more of one meat than of another: whose nature (as nigh as he could) he followed. He ware a double clobe wherein he wrapped him when he slept, and made him a bag, to put therein his meat, & used one place for all purposes both to eat, to sleep, and to talke in. When he was diseased he went with a staffe, which afterward hee carried with him alwayes, not only in the city, but also in all other places. He wrote to one to make him a Cell, which because he tarried long for, he took a Barrell or Tun, and made that his house. When he had any grave matter, he would call the people to heare him, which when they regarded not, he would sing pleasantly, to which when many resorted, he would say, to heare foolishnesse yee run apace, but to heare any waighty matter, ye scarce put forth your foot. He wondred at Grammarians, who could shew other

folkes

folkes lewdneſſe, and neglected their owne. Hee reproved Muſitians, becauſe they took great care that their inſtruments ſhould agree, and their owne manners agreed not. He rebuked the Mathematicks, which beheld the Sun, the Moone, and Starres, and neglected the buſineſſe that lay before their feet. He taunted the Orators becauſe they ſtudied to ſpeake that was juſt, and followed not the ſame in their living: hee diſpraiſed the people that while they ſacrificed and gave thanks for their health, would make banquets, which was againſt their health: he wondred that Servants could ſtand and ſee men eat, and not ſnatch away their meat. Being mocked becauſe he annointed his feet with odours, and not his head, hee ſaid, the ſavour goeth from the head into the ayre, but from the feet up to the noſe. Being aſked what time a man ſhould dine, he ſaid, a rich man when hee will, and a poore man when hee may. When one had given him a blow upon the yeere, hee ſaid, I will well I had left ſomewhat uncovered. To yong lads that ſtood about him, ſaying, wee will beware that thou bite us not: hee ſaid, tuſh, feare not, for a Dog eateth not beetes. On a fooles houſe that had written, No evill ſhall enter here: he wrote, Where then ſhall the maſter of the houſe enter? When Alexander ſtood betweene him and the Sunne, and bade him aſke what he would of him, hee ſaid, I pray thee let the Sunne ſhine upon me. When hee ſaw a writting ſet upon a riotous mans houſe, ſignifying that the houſe was to bee ſold, he ſaid to the houſe, I thought ſo much, thou wouldeſt ſurfet ſo long, till at laſt thou wouldeſt ſpue out thy Maſter. When a man that was very ſuperſtitious ſaid, I

can

can cut off thy head at one stroke: Yea (quoth he) but if I stand on thy left side, I can make thee tremble. Being asked what beast biteth soyest, he said of wilde beasts a backbiter; and of tame, a flatterer. Being asked why gold looked so wan, because (quoth he) it hath many lying in wait for it. As hee beheld a tree whereon many women were hanged, hee said, Would God every tree bare such fruit When he entred into a very small towne named Minda, which had mighty great gates, hee cryed to the Citizens, Hoe sirs, shut your gates that the towne run not out. When he saw one that had beene a weake wrestler become a Phylitian, what (quoth he) entendest thou now to overcome them which heretofore have overcome thee? When hee beheld a whores child casting stones amongst a great company, beware child (quoth hee) that thou hit not thy father. Beholding Archers shooting, when one that could not skill should shoot, hee ran to the mark, saying, here will I bee for feare lest hee hit me. To one that asked him a foolish question, he gave no answere, being asked why he held his peace, he said, Silence is the answere of foolish Questions. Innumerable such pretty answers and taunts he used, which who so listeth to heare, may read the Apothegmes of Erasmus, which is no lesse finely handled in the English than in the Latine: besides that, it is also more plaine & perfect. This Diogenes lived ninety yeeres, and died being bit of a dog, as some write: others say, that he stifled himselfe with long holding of his breath: after whose death there was great strife amongst his Schollers, who should have his body to bury, nevertheless the strife was appeased by the

Elders,

Elders, and they buried him by the gate that leadeth to Isthmus and made him a faire tombe, and set a piller with a Dog thereupon, and writ thereon a goodly Epitaph. His witty Precepts and Proverbs shall follow in their places.

Cap. XXI.

Of Democritus.

DEmocritus was a right excellent, and noble Philosopher. In his child-hood he learned of the wise men of Caldea, Astronomy and their divinity. He went after that into Persia, to learne the Art of Geometry. After he returned into Athens, where he gave his possessions and riches innumerable, unto the weale publick, only reserving to himselfe a little Garden, wherein he might at more libertie, and with much quietnesse search out the secrets of nature. He wrote many wonderfull and notable works concerning naturall Philosophy and Physick. And after hee had lived seventy yeeres, he ended his life.

Cap. XXII.

Of Demosthenes.

DEmosthenes was the most excellent Orator among the Greeks: he was first the disciple of Plato, after that he followed Ebulides, an Orator, and used such wonderfull diligence and labor, to attaine to the perfection of Eloquence, that whereas he had a great impediment in his pronunciation, he by putting into his mouth small stones and inforcing himselfe to speak treatably, attayned at the last, to a most perfect forme of speaking.

Of

Cap. XXIII.

Of Ennius.

ENnius an ancient Latine Poet, was borne in Tarentum, a City in the Realm of Naples. Yet as some suppose, in a towne called Rhudy in Italy, and was brought to the City of Rome by Cato the Censour. For his learning and most honest conditions he was entirely beloved of Affrican. In consideration wherof, he caused his Image to be set on his sepulchre. Hee made many bookes in sundry kinds of verses, but the stile that he used was something ancient, rude, and homely. Yet notwithstanding, they contained very grave and substantiall Sentences, of great wisdome. Hee died also at the age of seventy yeeres.

Cap. XXIIII.

Of Galenus:

GAlenus a noble Physitian borne in Pergamo was the sonne of one Nicon, a great Geometritian. He excelled all other (both before and since his time) in the Art of Physick: insomuch as in his ministration, counsell of doctrine, hee never at any time sustained reproach. Also living as some do write, an hundred and ten yeeres: after hee passed the age of eighteen yeeres, untill the time of his death, hee was never vexed with any sickenesse, except the grudge of a Feber of one day, (as he saith in his worke, De sanitate tuenda) and that happed only by too much labour: he flourished in the time of the Emperors Marcus, Commodus, and Pertinax, & died only with feebleneſſe of age, about the yeere of Christs Incarnation, 160.

Of

Cap. XXV.

Of Hermes.

HErmes, otherwise called Mercurius Trismegistus, was not only the most excellent of the Philosophers, but also the most ancient: whose life, because it is not wholly set forth nor all agreeing in that which is set forth, therefore giving credit to the most true Writers, shall be set forth, as they among them by peeces have preserved it. Of whom Saint Augustine, the Reverend Doctor, saith: Atlas the Astrologian, the Brother of Prometheus the Physitian, flourished and was highly accepted in the same time in which Moses was borne; which Atlas was Grandfather, by the mothers side, to Mercurius the elder, whose Nephew was this Mercurius Trismegistus, which in the Egyptian tongue is called Hermes. Howbeit some which write of him, hold opinion, that he was Enoch, which as they say, signifieth the same in Ebrew, that Hermes doth in the Egyptian tongue: and so make him in the seventh degree from Adam, reckening after this sort; Adam begat Seth, the Father of Enos, the Father of Cain, the Father of Melalael, the Father of Methusalah, the Father of Iareth, which is the Father of Enoch: which opinion (although it be not utterly to bee rejected) yet it is not sufficient without proofe to bee beleeved, for Enoch whom they take for Hermes, was before Noes flood, in which all the works which were written, if they had at that time any use of letters, were drowned, but the works of this Hermes of whom we treat, are yet appearing in divers languages, wherefore it should seem that this was not he, except we shold say that he graved it upon stone

stone pillars, in which in time of the Flood, Astronomy was preserved, which might well bee: (and but that S. Augustine and Pamphilus in his Chronicle, and S. Hierome thereupon, approve the contrary, might be beleeved:) for Iambicus & divers others, write much of Mercurius pillars, and Mercurius was of such fame among the Egyptians, that they put forth all their works under his name. And the Poets for his singular learning, made him a God, and called him a messenger of Iupiter, whom they call the God of heaven and gouernour of all. And it may be that the pillars which the sonnes of Seth (of whose linage he was made,, were graven by him, which as many write, are full of learning, out of which, as testifieth Iambicus, both Pithagoras and Plato, with divers other moe, learned Philosophy. But those pillars I would take rather to bee his two worthy Books, which may very well be called Pillars, because they beare both Divinity (if with Lactantius I may so call it) and also Philosophy, which were also peradventure graven in Seths Childrens pillars, and there-out drawne by some that have beene since. Of which two Books the first called Hymander, is so full of Divinity, as may astonish the wits of such as therein shall read, which causeth S. Augustine to doubt whether he spake such things as he did by knowledge of Astronomy, or else by revelation of spirits. Howbeit Lactantius doubteth not to count him among the Sibils and Prophets. The other book called Asclepine, being but small, containeth in it the whole sum of naturall Philosophy: but of which I thinke no lesse, but that the Philosophers have learned their Science. Tully and

Lactantius (not shewing in what time) saith that there were five Mercuries, and this is the first, whom the Egyptians call Thevih, and the Grecians Trismegistus, and that this is he which slew Argus, and was Ruler of the Egyptians, and gave them Lawes, and instructed them in learning, and devised marks and shapes of Letters after the forme of beasts and trees.

He was called Trismegistus, because he was the chiefest Philosopher, the chiefest Priest, and the chiefest King. He prophesied of the regeneration, and beleeved the resurrection of the body, and the immortality of the Soule, and gave his Subjects warning to eschew sinne, threatning them with the Judgements of God, and shewed that they should give account of their wicked deeds. He taught them also to worship God with divers kindes of Ceremonies, and taught them in all manners to make their Prayer unto God, and instructed the Islands in the knowledge of God. And when he had lived unto a perfect old age, he gave place to nature. His Precepts, Proverbs, and Parables shall be spoken of in their places.

Chap. XXVI.

Of Epimenides.

THeopompus sayth, that Phestius was Epimenides father: others say, that Dosiades was: others say, that Agesiarchus. He was borne in Crete in a street called Gnosus. This Epimenides being on a time sent of his father into the Countrey to fetch home a sheepe, about noon-tide as he travelled with the sheepe on his neck, being weary, hee went into a cave, and slept there

fifty and seven yeeres: when he was waked, hee sought for his sheep, and because hee could not finde him, he went back again into the field, and when he saw that all things were changed, being greatly astoned, he returned to the Town: and when he would have entred into his owne house, they asked who he was, & when he saw his yonger brother, he was so old that he knew him not: but at last, after much communication, he told his brother all that had chanced him, which when it was noysed abroad, every man took him for one high in Gods favour. Wherefore on a time when as the Athenians were plagued with the pestilence, and were counselled of Apollo to purge their City, they sent for Nicoas to come unto Crete, who when he was come to Athens, purged it in this manner: he took sheep both white and black, and brought them into a sheep-cote, and suffered them to go thence whither they would, and commanded those who followed them, to sacrifice them to God in the place where they first lay down: which done, the plague ceased.

The Athenians delivered thus from destruction gave him a great summe of money, and also a ship to carry him againe into Crete, but he forsaking their money, only desired their friendship, and so departed. A little after that he was come home, he died, being an hundred ninety and seven yeeres old, as sayth Phalge: but, as his countrey-folk say, hee lived two hundred ninety and nine yeeres. He wrot many Workes in Prose, and in Verse, of which somwhat shall be shewed in their places. Some think that he died not at that age, but fell asleep again untill another time.

Of

Chap. XXVII.
Of Horatius.

HOratius was a famous Poet, born at Venuſium: a man excellent in ſharpneſſe of wit, and quickneſſe of ſentence. He was addicted to the Epicures ſect, and was wanton in manners, though he deliberately noted the vices of other men in his Verſes called Satyri. In Ballads to ſing to the Harp (which were in eighteen ſundry kinds of Verſes) he paſſed all other that wrot in Latine. He was greatly in favour with the Emperour Auguſtus, by the meanes of Mecenas the Emperours minion, who took in him, for mirth and wit, much delectation: to whom, and to Auguſtus, he wrot divers Epiſtles in Verſes, comprehending great wiſdome in compendious ſentences, and died when he was ſeven and fifty yeers old, as Euſebius writeth.

Chap. XXVIII.
Of Homerus.

HOmerus the chiefe of all Poets, whoſe proper name was Meliſegenes: but becauſe he was blinde, he was called Homerus, which in the tongue called Ionick, ſignifieth blinde.

Cicero Tuſcula ſayth, it is written that Homer was blinde, yet wee ſee his picture and not his Poem: for what countrey, what marches, what hoſt, what name, what motions of mindes (as well of men as of beaſts) are expreſſed in ſuch wiſe, that he maketh us to ſee that he ſaw not?

Plutarchus, in the Book which he wrot of him, ſayth, that in his two works he comprehendeth both the parts of man: for in the Iliades hee

describeth strength and valiantnesse of the body: In Odissea he doth set forth a perfect pattern of the minde. Notwithstanding, for his undiscreet fabling of Gods and Goddesses, he was excluded by Plato out of the weale publique.

Chap. XXIX.
Of Isocrates.

ISocrates was a Grecian borne, and came of a good kindred, and was in his youth wel brought up in all kinde of good manners, and when hee came to age and discretion, hee was a hearer of Gorgias the Orator, whose disciple he continued, untill such time as he was well learned both in Naturall and also in Morall Philosophy. And some say he was in the time of Ahasuerus the king, and was of such fame for his learning, namely, for Morall Philosophy, that he seemed to many rather a God than a man. He lived vertuously, with such faithfulnesse, and friendship, and continency of his body, and with such pithinesse in his counsels, as very few have been like him since. He wrot many good Bookes in his youth, which he followed in his age, of which, his good counsels to Demonicus, testifie his wit and his learning in Morall Philosophy, besides others which he wrot of Naturall Philosophy. He lived a long time, for (as Valerius Maximus sayth) when he was ninety and foure yeeres old, he set forth an excellent booke full of Divinity. In all his workes he prayseth Vertue, as head fountain of all manner of riches, and exhorted all men thereunto. To one that asked him if he would be a king, he answered, that he would not: and being asked wherefore, he sayd, If I judge faithfully, I cannot eschew the hatred

hatred of many men: and again, if I judge wrongfully, I cannot eschew the pain of eternall damnation: wherefore I had rather live poorely, assured of the blisse of Heaven, than in doubt thereof, possessing all worldly riches. Being asked how a man might keep himselfe from anger, he answered, in remembring that God looks alwayes upon him. In his time, men delighted much in black hayre, wherefore one of his neighbours dyed his head black: and when one asked him why his neighbour did so, he featly taunting his neighbours foolishnesse, answered; Because no man should aske counsell, nor learn any wisdome of him. What would he say now, trow ye, if he saw those women that not only colour their hayre, but also paint their faces? He used oft times in his prayers to desire God to keep and save him from the danger of his friends, rather than from his enemies, and being demanded of one that heard him, why he prayed so, he sayd, as for my enemy I can beware of, because I trust him not. Being asked what a man ought not to do although it were just and true, he answered, prayse himselfe. He lived an hundred and two yeers, and died with very age, and was buried honourably. The rest of his sayings shall be spoken of hereafter.

Chap. XXX.

Of Iustinus.

IVstinus comming but of a very base, and poore stock, having a crafty wit, by subtilty and guile obtayned the Emperiall authority: for with the money which was given him to purchase the good will of the Souldiers, that Theocritanus might

be Emperour, he bought the favour of the Souldiers for himselfe, and of them was made Emperour without resistance. This man in his youth was but a Swine-herd, and after giving himselfe to warfare, by his towardnesse therein within few yeeres waxed so expert and cunning in feats of armes, that he was advanced to high dignities, and lastly obtayned the Empire: which he governed with great policy and wisdome nine yeeres. He banished in his time all the Bishops of the Arrians, Manichees, and other Hereticks, and endeavoured to restore againe the pure and sincere Christian faith. He reigned in the yeere of our Lord Christ, 521.

Chap. XXXI.
Of Iustinianus.

IVstinianus, being an Emperour of Constantinople, came of a very poore and base kindred: his mothers brother Iustinus, Emperour before him, was but a Swine-herd, he succeeded his uncle at the age of fourteen yeers in the Empire, and governed it nobly for the space of forty yeeres, augmenting it honourably: he was a right worthy and excellent Prince, but he was not a little corrupted with avarice, and with the heresies of Eutichianus and Pelagian. And not long after was bereft of his wits, and so ended his life when he had lived fifty six yeeres.

Chap. XXXII.
Of Licurgus.

LIcurgus was the Law-maker of the Lacedemonians, he was a man of great vertue and wisdome, and so moderate and just, that when he might

might have raigned after his brother Poludecta, he would not take it upon him, but governed the Realme to the use of his yong Nephew Cabrilaus, to whom, being of age, he restored the Kingdome, And in the meane time garnished the Citie with most honest Lawes.

Chap. XXXIII.
Of Marcus Aurelius Antonius.

MArcus Aurelius Antonius, was an Emperour of Rome, and a Romane borne, hee succeeded his Father Pius in the Empire: his Mothers name was Domiciado: he was a Prince of excellent vertue, wisdome, and learning, and seemed to bee provided of God against the troubles and miseries which hapned to the commonwealth in his time: for undoubtedly without his great and marvellous wisdome, the Empire had been sore impared, or well-nigh utterly confounded, but he by his fore-sight and counsell governed the same, and kept it from much danger: hee made many worthy Lawes, which remayne yet to this day, he dyed in Panomy, now called Hungary, in the eighteenth yeere of his raigne, when he was forty foure yeeres of age.

Chap. XXXIV.
Of Mison.

OF this Mison is great variance among writers, and all through the doubtfulnesse of Apollo's answer: for when Anacharsis asked of Apollo, who was wiser than himselfe; he answered, Ecius, Mison, Chencus: but some say that Apollo sayd, not Ecius, but Eteus, and so they asked what Eteus is? Permenides sayth, it is a

village of Laconia, in which Misón was borne. But Sosicrates sayth, that his father was called Ereus, and his mother Chincum. Ethiphron sayth that he was of Crete, and that Heraclides Ponticus was his father. But Anaxilaus sayth, that he was of Arcadia: thus there is controversie about him, in which I allow best Sosicrates minde. But after that Apollo had given this answer, Anacharsis being troubled therewith, came to Misón in the Summer-time, and found him making a Share for his Plough, and mocking him therefore, sayd I wis Misón it is not meet to go to plow now: No (quoth he) but it is meet to prepare and make it ready. He lived solitarily, and when a man by chance met him laughing to himselfe, and asked him why he laughed so, sith no man was present with him, he answered, even therefore do I laugh. He wrot many worthy works, and died when he was seventy and seven yeeres old: his witty sayings shall be spoken of in their places.

Chap. XXXV.
Of Ovidius.

OVidius, surnamed Naso, was born in Sulmo, brought up in Rome, and diligently instructed in Latine Letters from his tender age. He gave most diligent study to the making of Verses, from the which he was with-drawn by his father, and put to learn Rhetorick: where in a while he much profited, and was in the number of the best Orators of that time, and was advanced to sundry authorities, and made a Senatour. Notwithstanding, he did much dedicate himselfe to Poetry, wherein by nature he was excellent, in facility and abundance of sentences. He was deerely

dearely beloved of the Emperour Augustus, of whom hee was at the last exiled into Pontus, where he spent the rest of his life in a town called Thomos, amongst people most barbarous, who notwithstanding, greatly lamented his death, for his courtesie and gentle manners. The cause of his exile is uncertaine, saving some suppose, it was for abusing Iulia, daughter to the Emperour Augustus, although the pretence of the Emperour was for making of the Booke of the craft of love, whereby young minded might be stirred to wantonnesse. He was before the incarnation of Christ foure yeeres.

Chap. XXXVI.
Of Pithagoras.

Pithagoras the Philosopher, borne in Samia, was a rich Merchant-mans sonne, called Demaratus, howbeit hee was richer than his Father, who was not able with his merchandize to get so much as his Sonne despised: for hee was both rich in abstinence from covetousnesse, and also in wisdome, which is true riches: of which in his youth he was so desirous, that hee went first to Egypt, and after to Babylon, to learn Astronomy, and the beginning of the worlds Creation: which when he had learned, he returned to Crete, and Lacedemonia, to see Licurgus & Minos Lawes. In which when he was perfect, he went unto Cenona, where was a people exceedingly given to luxury and all kinde of vice, amongst whom he so behaved himselfe, that hee reformed them from their evill manners, & in small time brought them to such soberneſſe, that men would never have thought it had been possible: for the wives that were

were forsaken of their Husbands, and Children cast off by their parents, he so instructed, that they were received againe: he caused the women also to set aside their gorgeous attires, teaching them that chastitie was the chiefest ornament of honest women. This Pithagoras, as sayth Boetius, was the inventer of Musick among the Grecians, which hee found out by the sounds of hammers, whereof he wrot a Book, which Boetius and Apuleius translated into Latine. S. Augustine in his eighth book De Civitate Dei, saith, that Philosophy was so named by him, which before was called Sophia. For when it was asked him of what science he was, he answered, a Philosopher, which is a desirer of wisedome: thinking it a great arrogancy to have called himselfe wise. Tullius saith, that Pithagoras spake so wisely, & so elegantly before Leoncius a King, that he wondring at his wit and eloquence, desired him to shew what Science he knew best, to whom he answered, that he knew no Science, but was a Philosopher: at which for the newnesse of the name, the King astonished, asked him what was a Philosopher, and what difference was between Philosophers, and other men. To whom Pithagoras said, Mans life seemeth to me to be like a congregation of people gathered to see a game, to which men resort for sundry purposes: some by their own activity to winne the honour of the game, and other some for lucre sake to buy or sell somewhat, and other some minding neither to game nor to profit, come only to behold and see what is done: and in like manner, men which are come unto this life, as out of another life and nature, occupie themselves with diligence to get prayse or profit: or regarding neither

ther, apply their mindes to search and to know the nature of things: which sort last named, we call Philosophers, that is to say, lovers of wisdome. Thus by this witty parable he uttered his minde in the continuance whereof also, he prayseth & proveth his science to be best, saying, like as he which commeth to see the game only, is more liberall, yea and more to be praised than the rest: so likewise he which in this life giveth his minde to wisdome and knowledge, ought more to be accepted than any of the rest. S. Austin sayth, that he was well skilled in Negromancy, which may be very well, for in that time it was much set by, and none thought wise, that therin was ignorant. Valerius saith, that his hearers worshipped him so much, that they thought it a great sin to forget ought which they heard of him. In disputing any matter, his words were so esteemed, that it was a cause good & sufficient in any matter, to say that Pithagoras said so. He was so good a Philosopher, as scarce any deserveth to be his match. He kept justice so much, that after his death, the authority of his name ruled the people of Italy, which in time past was called Magna Grecia. He was so sparing and profitable, that some think he never ate any dainty meats: he taught many yong men, whose aptnesse he knew alwayes by their countenance, gesture & manners: & he with all his disciples lived in cõmon together, as well in love as in other matters: for he taught them that true friendship was, to make one heart & minde of a great many of hearts & bodies: insomuch that Daimon & Pithias, which were of his sect, loved so together (as saith Valerius Maximus) that when Dionysius the tyrant would have killed the one of them, which desiring licence to go

& dispose

dispose his goods before his death, was granted his request, if he could get another in the meane-while that would be his pledge, who if he came not againe at the time appointed, should die for him: his fellow not regarding his life so much as his true friendship, became his pledge: and the other being let go, came again at the time appointed to redeem his fellow from his death: which faithfulnesse in both, the tyrant Dionysius seeing, not only forgave them both, but also desired that he might be the third of that fellowship, that had rather die than faile in friendship: a notable example of most constant friendship, and a good instruction thereto. To one that asked him what he thought of womens weeping, he sayd: There are in womens eyes two kinds of teares, the one of griefe, and the other of deceit. To a covetous man, he sayd: O foole, thy riches are lost upon thee, and are very poverty: for why? thou art neither the warmer, better fed, nor richer for them. It was asked him, if hee desired to bee rich, to which he answered no, saying, I despise to have those riches, which with liberality are wasted and lost, and with sparing do rust and rot. To one that was gaily apparelled, and spake uncomely things, he sayd: Either make thy speech like unto thy garments, or else thy garments like unto thy language. It chanced a foole in Pithagoras presence, to say, that he had rather be conversant among women, than among Philosophers: to which he sayd, yea swine had rather lie routing in durt and mire, than in cleere and faire water. Being asked what new thing was in the world, he answered, nothing. Being asked what was Philosophy, he sayd, the meditation or remembrance

byance of death, labouring daily to get the soule liberty in this prison of the body. He was the first among the Grecians that held opinion that the soule was immortall. He kept schoole in Italy, & lived unto a great age, & after that he was dead, the people reverenced him so much, that they made a Temple of his house, and worshipped him as a God. He flourished in the time of Nebuchodonozar King of Babylon. His Precepts, Proverbs and Parables shall follow in their places.

Chap. XXXVII.
Of Periander.

PEriander, as sayth Heraclides, was borne in Corinth, his fathers name was Cipcelus: he married a wife called Licides, which was the daughter of Procleus a tyrant of Epidaur, and by her had two sonnes, the one called Cipcelus, and the other Licophorne, of which the younger was very wise, but the elder was a foole. This Periander was well learned, and wrot a Book of two thousand verses; nevertheless he was a Tyrant, and exercised so much his tyranny, that all men did hate him: he was about the xxxviij Olympiad, in Solons time, and hee exercised his tyranny ix yeeres. Some say there were two Perianders, the one a Tyrant, the other a Philosopher, which might well be: nevertheless, this Tyrant is he whom Laertius reckoneth for one of the seven Sages, whose opinion I allow not: for like as he for his civill doctrine disalloweth Orpheus to be a Philosopher; so I for his civill living, disallow Periander to be any of the seven Sages, although hee hath written many wise sayings. For as in Philosophy nothing is lesse allowed than

ignorance,

ignorance, so in wisdome nothing is more abhorred than tyranny, in which this Periander excelled, insomuch that when he was demanded why he continued in his tyranny: because it is dangerous (quoth he) for a man to yeeld himselfe, either of his own accord, or against his will. Nevertheless, he would say (as wicked Hannibal sayd of peace) that whoso would reign in security, ought to endeavour to have their Subjects obedient with love, and not with force, and yet he himselfe sought nothing lesse. For on a time he being very angry, threw his wife being great with childe, down a paire of staires, and trod her under his feet, and so killed her: and sent away his sonne Licophron because he mourned for his mother, and drave him into Corcica: and afterward when he himselfe was very old, he sent for him again, that hee might with his own hands have played the tyrant with him, which when the men of Corcira knew, they put him to death themselves, to deliver him from his fathers tyranny. And when Periander heard that, raging in his fury, he took all their children and sent them to Aliattes a Tyrant, to be slaine, but when the ship wherein they were, approched unto Samos, they vowing to Iuno, were saved of the Samnites: which when Periander heard of, he being eighty yeeres old, what with sorrow and what with madnesse, died. This was his life, which should not have been rehearsed, save that for his good sayings, which shall be spoken of in their places. Neither would we that any man should take example thereby, but rather should see how shamefull a thing it is to have the like conditions.

Of

Chap. XXXVIII.
Of Phericides.

PHericides the sonne of Badis (as sayth Alexander) was a Syrian born, and was a hearer of Pittacus. Theopompus affirmeth him to be the first that ever wrot of Nature, and of the gods, among the Grecians. Many marvels are written of him: for as he walked by the Seaside at Samos, beholding a ship saylingswiftly with full sayles, he prophesied that within a little while it should be drowned, and as he sayd, it came to passe, even in his own sight. After that he prophesied (as there was indeed) that the third yeere after there should be an earth-quake.

Not long after when he was at Massena, in the game-place, he counselled one Perilaus a stranger to get him thence, and all his houshold, with as much speed as might be: which counsell he not regarding, was taken not long after (with the Town and all) of the enemies. He would say to the Lacedemonians, that neither gold nor silver ought to be worshipped, and that Hercules in his sleep gave him that commandment: which Hercules also at the same time commanded the princes to obey Phericides: Some apply this to Pithagoras. Hirmippus sayth, that when there was great war between the Ephesians and Magnesians, he being desirous that the Ephesians might win the victory, asked of one that passed by, of whence he was, who confessing himselfe to be an Ephesian, he commanded him to draw him by the legs, and to lay him in the Magnesian field, saying, desire the Citizens, that when they have got the victory, they bury mee (which am Phericides)

in

in this same place. Which when the Citizens knew, they were in good hope of victory: and the next day they overcame the Magnesians in battell and found Phericides dead, and buried him honourably. But some say that he threw himselfe down head-long from an hill called Corycian, and so to have died, and to bee buried at Delphos: other some say, that he died being consumed with Lice. Aristoxenes sayth, that when Pithagoras who came to visit him, demanded how hee did, that he putting his finger out at the doore, sayd, Behold thy selfe: which answer afterward among learned men became a by-word. He wrote an Epistle to Thales, wherein he prophesied of his own death, saying that he swarmed full of Lice, and that hee had a Feaver: and when any of his friends asked him how he did, he shewed them his lowsie finger out thorow the doore, and desired them that the next day after they should come to his buriall.

Chap. XXXIX.

Of Plato.

PLato the sonne of Ariston and Periander, of Solons kindred, was borne at Athens, in the yeere that Apollo was borne, as witnesseth Apollodorus. Which was in the fourescore and eight Olympiad, and died being fourescore and foure yeeres old. It is sayd that when he was borne, there came a swarm of Bees and hived in his mouth, which Socrates interpreted to be a signe of his great eloquence: Hee was a goodly man of person, as sayth Alexander, and was therfore called Plato, which some say was for his eloquence, and some for his great fore-head. He exercised himselfe

himſelfe in his youth to wraſtling, and ſuch like feats, and gabe his minde alſo to painting, and to wrire Dolles, Meeters, and Tragedies. Hee had a ſmall voice & an eloquent tongue. Socrates dreamed that a ſwan let fall an egge, which hatched in his lap, and when it was feathered it flew up on high, and ſung exceeding ſweet ſongs: and the next day when Platoes Father brought him to Schoole to Socrates, O (quoth he) this is the ſwan that I dreamed of: and when hee had learned much, and ſhould come before Dioniſe to a Schoole-game, wherein learned men ſhould ſhew their witty meeters and pithy writings, wherein hee that excelled had a good reward: when hee had heard Socrates declare his, Plato threw his own into the fire, ſaying, O fire! Plato hath need of thy help. And when Socrates was dead, he went into Italy to Philoleum, who was of Pithagoras Sect. From thence he went into Egypt, to heare the Prieſts and the Prophets: where being ſore ſick, he was healed by one of the Prieſts with Sea-water, by reaſon whereof he ſaid the Sea ebbeth and floweth all manner diſeaſes. He ſaid moreover that all the Egyptians were Phyſitians: he determined alſo to go to the Magitians, but by meanes of the wars that were in Aſia he changed his purpoſe, and returned to Athens, where he abode and wrote many worthy works, and drew together Heraclitus, Pithagoras, and Socrates reaſons. And in ſenſible things hee preferred Heraclitus: and in things that pertained to diligence, he took Pithagoras part: and in civill matters, and Morall Philoſophy, hee eſteemed moſt his Maſter Socrates. And he drew theſe three parts of Philoſophy into one body. Satirus

saith that he gave an hundred pound to Philolaus for three of Pithagoras Books.

He sailed thrice into Sicill, to see the Country, whereas Dionisius the Tyrant, Hermocrates son, compelled him to talk with him, and when Plato in his communication sayd, that a Tyrant ought not to do that which was for his own profit, except hee excelled in vertue: the Tyrant being angry therewithall, sayd, thy words savour of old idle dottrels tales, and thine also (quoth Plato) of a young Tyrant. For which this Tyrant would have slain him, but he was entreated otherwise, and he commanded him to be sold, and by chance there was one Annicer, a Cerenian, who gave thirty pounds for him, and sent him to Athens amongst his friends, who incontinent sent him his money again: which he in no wise would receive, alledging that other men were as worthy to care for Plato, as they. And when the Tyrant heard how Plato had sped, and was in his Country again, he wrote unto him, praying him not to speak or write evill of him: to which request Plato wrote again, that hee had not so much idle time as once to remember him. Some say when the Captain Cabria, who was guilty of death, fled, that he (when none else of the City durst) went with him. And when Corbilus a scoffer saw him enter into the Castle with him, hee railed on him, saying, thou goest to help another as though thou knewest not that wee already owe thee Socrates poyson. To whom Plato answered saying, when I warred for my Country, he then sufferred perill with mee, wherefore now for friendships sake, I will do as much for him.

To

To one who because he reproved him for playing at dice, sayd, thou chidest for a small matter: indeed (quoth he) the thing is small, but the customable use thereof is no small thing. To one of his boyes which had displeased him, he sayd, if I were not angry, I should beat thee. To one of his servants which had done amisse, and excused himselfe, saying, it is my destiny, I could do none otherwise, he sayd, excuse thy selfe no more then, for it is thy destiny also to be punished. Hee dyed in the Schooles, as some say, being broken in the middest, and was buried at Athens. His notable Sentences shall be added in their places.

Chap. XL.

Of Plutarch.

PLutarch the Philosopher, was a man of wonderfull wit, well brought up in his youth, well instructed in manners, and well furnished in all kinds of learning, who growing up as well in vertue and learning, as in body and yeeres, was chosen, and that worthily, to be the instructer of the Emperour Trajan; whom he so well instructed, that his glory thereby was greatly augmented, as it is sayd in Policrato, the fift Book. Hee was faithfull in his sayings, and very eloquent in his words, and exceeding diligent and wary in his manners, of a chaste life & good conversation. He gave his mind much to instruct & teach others, and wrote many Books, of which one entituled The education of youth, we have in our English tongue (drawn thereunto by the excellent and famous Knight Sir Thomas Eliot, whose good zeale and love both to further good learning, & to

profit his Country appeared as well therby as by many other works which he hath taken paines to bring into our language) shewing well the good affection that he had to the Common-weale. Hee wrote another Book called The Institution of Trajan: In which hee setteth out the office of a Prince, and what he ought to be, so excellently as no man can mend it. He wrote also another Book entituled Archigamatum, wherein hee teacheth Rulers and Officers how to govern themselves, with divers other things: among which the Letter which he wrote to Trajan, what time hee was created Emperour, is worthy to be remembred, in the end whereof he sayth thus: Thou shalt rule all things even as thou wouldest, if thou goest not from thy selfe: and if thou dispose all thy works to vertue, all things shall prosper with thee. And as touching the government of the Common-weale, I have taught thee therein already, which if thou dost follow, thou shalt follow me thy Master Plutarch, as an example of good living; but if thou doest otherwise, then shall this my Letter be my witnesse, that I gave thee neither counsell, nor any example thereunto. When he was aged he died and was buried honourably. His worthy Proverbs, Adages, Parables, and Semblables, shall follow in their places.

Chap. XLI.

Of Photion,

PHotion was scholler to Plato, and to Zenocrates: hee was one of the chiefe governours of the City of Athens, and a man of such wonderfull grabity and constancy, that hee was not lightly

lightly seen to change his countenance, either to laugh or to mourne, nor to have his hands out of his bosome, except in war: and when he was in the Country, he went alwaies bare-footed, except it were in the cold Winter, wherof there was no better token than to see Phocion go shod. His speech was short, grave, vehement, and full of darke sentences, and therefore the most eloquent Orator Demosthenes called him the hatchet that did cut his words: hee alwayes kept himselfe in poverty and base estate, and refused infinite treasure sent unto him by Alexander. And although he had been the generall Captain of the Athenians in sundry wars, and honourably atchieved his enterprises, yet was he best contented to live poorely. Finally, even of his own unkinde Country-men hee was condemned to death, whereunto he went with the same countenance that he had in authority.

Chap. XLII.

Of Philip.

PHilip King of Macedon, Son of Amintas, Father of great Alexander, he was from his child-hood a Prince of excellent wit and power, of whom these excellent things following are to be remembred. After hee had banquished the Athenians at Cheronea, he began to rejoyce in his felicity, but to the intent that he therefore should not bee the more prone to injuries towards his subjects, nor to have indignation at them whom he had banquished, he then, and ever after caused a childe to come to his Chamber doore in the morning, and cry unto him with a loud voyce: Philip, thou art a man mortall. Which hee observed so

constantly, that he never went out of his chamber or received any Counsellers or Suitors till the child had thrice spoken those words, notwithstanding he was a Pagan.

Chap. XLIII.

Of Plinie the second.

PLinie the second, was famous, and a man of great vertue and excellent learning (as was the other Plinie) he wrote to Trajan of the persecution of the Christians, certifying him that there were many thousands of them put to death, of the which none did any thing contrary to the Roman Lawes, worthy persecution, saving that they used to gather themselves together in the morning before day, and sung Psalmes to a certain God whom they worshipped, called Christ: all other their actions being very upright, godly, and honest. Wherefore the persecution, by commandement of the Emperour, was greatly lessened He wrote (as it is supposed) the most excellent work called, The History of Nature. Hee lived in the dayes of the Emperour Trajan, and died in the yeere after Christs incarnation one hundred and tenne.

Chap. XLIIII.

Of Plautus.

PLautus was a right worthy and excellent Poet born in Umbria, in the country of Italy. He had a great felicity and pleasure to spend his time in making and setting forth Comedies, and when hee had spent all his substance on Players garments, he was brought to such want that he was fain for his living to serve a baker in turning a quern,

a quern, or hand-mill. When he was vacant from his labour, he would write eloquent and pleaſant Comedies: wherein he was reputed ſo excellent that Eupius Strabo ſayth of him, hee doubted not but that the Muſes ſhould ſpeak as Plautus did write, if they ſhould ſpeak Latin. He was in the time of Cato Cenſorius.

Chap. XLV.
Of Pittachus Mittilenus.

Pittachus Mittilenus was a noble and excellent man: hee was one of the ſeven wiſe men of Greece. In his time he did exceed all men, both in learning and martiall feats. He was alſo of the City of Mittilene.

Chap. XLVI.
Of Pirrhus.

Pirrhus king of Epire, was a valiant and fierce warriour, ſtern of countenance, and a man terrible to behold, hee ſeemed to bee framed and naturally inclined to Martiall proweſſe. Hee was induced by a doubtfull anſwer of Apollo, to aid the Tarents againſt the Romanes, whom hee overthrew in two great Battailes, but with ſuch loſſe of his own Captaines, friends, and Souldiers, that he ſayd, if we over-come the Romans once again, we ſhall be utterly undone. Wherefore greatly marvelling at the manhood & prowеſſe of the Romans, he ſayd with a loud voyce to his friends. O how eaſie were it for mee to ſubdue the whole world either to my ſelfe, by the aid of the Roman Souldiers, or to the Romanes if I were their King? He was received of the Macedonians for their king ſeven months:

warred against Demetrius King of Illa, unto whom he gave a great overthrow. He raigned before Christ, two hundred eighty and eight yeeres.

Chap. XLVII.
Of Pacuvius.

PAcuvius was a famous and excellent writer of Tragedies, born at Brundusium in Calabria, he was sisters son to Ennius the Poet, hee is commended of Quintilian for the grauity of his sentences, the ponderousnesse of his words, and the authority of the prefaces which are in his Tragedies and Comedies: and that his stile seemeth somewhat rude, is to be ascribed to time, and not to his fault. He lived unto the age of ninty yeeres.

Chap. XLVIII.
Of Pompeius.

POmpeius called Magnus, for his incomparable victories (whose father was called Pompeius Strabo) having so good a grace in his visage that from his childe-hood hee moued the people of Rome most intirely to favour him, for his singular benevolence continency of living, martiall experience and knowledge: pleasantnesse of speech, finesse of manners, and easinesse in speaking to. He never required any thing without shamefastnesse, nor granted any thing but with a glad countenance. In his visage appeared always both nobility and gentlenesse, so that in his flourishing youth there shined in him manners, both sincerely and reverend. He was of a lively, stout, and noble courage: He fortunately prevailed & had commonly good successe in all his enterprises: he greatly

triumphed

triumphed for his victories in Afrik: being almost but a childe he vanquished the valiant Captaine Sertorius, a man at that time most famous in prowesse: hee vanquished also Mithridates the great King of Pontus. And when a great number of the concubines of Mithridates, women of excellent beauty were taken and brought unto him, he would not company with any of them, but sent them to their friends. He subdued Armenia, Cappadocia, Philagonia, Media, Scilicia, Mesopotamia, and sundry other Realms. He brought to Rome (by reason of his triumphs and victories) innumerable treasure of gold and silver: he afterward took to wife Iulia the daughter of Iulius Cæsar, who lived not long. And when the amity between Pompey and Cæsar decreased, he was at the last by Cæsar vanquished, and vilely fled by Sea into Egypt, where being under the conduct of Ptolomey, hee was slain in a boat, his head being stricken off, and the body cast on the strand, where it was poorely buried, when hee had lived above three score yeeres, and from his youth in most high honour, wealth and prosperity, on whom it did seeme that Fortune had poured all her treasures most prodigally.

Chap. XLIX.
Of Quintilian.

QVintilian in his time was a worthy and famous man, and being a perfect Rhetorician, taught Rhetorick in Rome, and received his salary and stipend out of the Emperours Exchequer. He flourished in the time of Ignatius, who governed the Congregation of the Christians at Antioch.

Chap.

Chap. L.

Of Solon Salaminus.

LIke as there is among writers great variance (as I sayd before) about the first Philosopher, even so is there great contention, which were the seven Sages, but as their variance maketh doubtfull which were the persons, so their whole consent assureth that there were such. And for because we intend not so much to shew the persons and names, as their good doctrin, therefore it shall be sufficient that a wise and approved Philosopher hath said such things as to them are attributed: yet as for good causes I have allowed Socrates for the first morall Philosopher after Laertius minde, so do I best allow Laertius judgement in this matter, which sayth that these were they, Thales, Solon, Periander, Cleobulus, Chilon, Bias, & Pittachus. Of whom although Periander was a tyrant, yet because that for his good doctrin, he hath of the learned long time been allowed, therefore he shall enjoy that name which they have all given him. Of Thales ye have heard already, after whom Solon is next, who was son to Existides, and was born in Salamina, & thereof was called Salaminus, he writt many good Lawes, and did many noble deeds worthy to bee remembred among which this is very notable, after that the Athenians and Magarens had made great warre, and sore slaughter between them, to have had the signiority of his country Salamina, and both were sore wearied with warres, they made a Law at Athens, that no man on pain of his head should speak or perswade ought to challenge the Iland any more, Then Solon being troubled and thoughe-

thoughtfull for his country, fearing leſt with holding his peace he ſhould do ſmall good to the common-wealth: and again if he ſhould ſpeak, it ſhould bee for his hurt, ſuddenly fained himſelfe mad, thinking thereby not only to ſpeak but alſo to do ſuch things as were forbidden. And diſguiſing himſelfe, he ran abroad among the heartleſſe people, & there in the manner of a Cryer, hee perſwaded the people to that that was forbidden, and ſtirred up their minds ſo much, that incontinent they began war to obtain the Iland, and ſo at laſt they got it. He perſwaded them alſo to challenge Cherſoneſum, a City in Thracy, affirming that it was their right: & by this meanes ſo won the peoples love, that they gladly would have made him ruler: but as ſayth Soſicrates, he had a neighbour called Piſiſtratus, who traiterouſly endeboured to hurt him, whereof as ſoon as he had knowledge, he armed himſelfe and went into the ſtreet, and when he had called a great company about him, he diſcovered Piſiſtratus treaſon, & not only that, but ſayd alſo that hee was ready to amend it, and would be glad to fight for his liberty, ſaying, ye men of Athens, I am wiſer than ſome, and valianter than other ſome: I am wiſer than thoſe that marke not Piſiſtratus, & I am valianter than thoſe which know him and dare not for feare ſhew what he is. But the Senate that took Piſiſtratus part, ſayd he was mad: and when he ſaw he could have no redreſſe, he laid down his armour before them, and ſayd, Country, I have alwayes holp thee with word and deed: and then ſayled into Cyprus, and there met with Crœſus, who demanded of him whom he thought happy, he ſayd, Thales of Athens, and Bito, and ſuch other,

which

which all men speak of. Another time when Cræsus had arrayed himselfe richly, and was set on his high throne, he asked him if he had ever seen a more gorgeous sight? Yes (quoth he) both Capons, Pheasants, and Peacocks, for their goodly colours are naturall. From Cræsus he went into Cilicia, and there builded a City, and after his own name called it Solons. He made many good Lawes, for such as were warriours: for if any had got victory, he should have a great reward for his labour; and such as were slaine had their wives and children found of the common purse ever after. He made a Law that no Executor should dwell with any Orphans mother, nor that any should bee Executor, to whom, after the heires death the goods should belong. And that no ring or scale-maker should keep the print of any old seale. And that whosoever had put out a mans eie, should leese both his own for it. And that whosoever took ought that was not his own, should die for it. And that if any Governour were found drunken to die for it. And that no man should give any dowry with his Daughter: with many moe good Lawes. When he was demanded, why hee made no Law against such as killed their Father or Mother, he answered, because it is a desperate mischiefe. Being demanded how men might best keep them from breaking the Law, he sayd, if such as have no wrong, be as sory and carefull as those that are wronged. Hee would say to rich men, abundance groweth from riches, and disdaine out of abundance. He wrote many Bookes both of Verses, Lawes, and other matters, besides many witty Epistles. He flourished in the forty first Olympiade, and was Prince of Athens the

third

third yeere, which was from the worlds creation 4675 yeeres, he lived eighty yeeres, and died in Cipres, commanding his Servants to carry his bones to Salamina, and there being beat to pouder, to ſtrew them about the City. Dioſcorides writeth that when he was aſked why he wept for his Sons death, ſith it profited him nothing, he anſwered even for this cauſe I weep, becauſe I can profit him nothing. Thus much of his Life and Anſwers: the reſt of his ſayings ſhall be ſpoken of in their places.

Chap. LI.
Of Socrates.

SOcrates as ſaith Plato (the Sonne of Sophroniſcus, a Lapidary, & his Mother Phenareta, a mid-wife) was borne at Athens, a man of a wonderfull wit; and as ſome ſay, was an hearer of Anaxagoras and of Damon. But Duris ſaith, that he was a ſervant and that he graved in ſtone, and that in Gracy, three goodly Images were of his carving: wherefore Timon called him a carver of ſtones, a vain Greek Poet, and a ſubtle Orator: for in his Orations hee was ſharp and prompt, and was therefore forbidden to teach it by thirty tyrants, as ſaith Xenophon. But (as ſaith Favorinus) he with his Diſciple Eſchines opened the fields of Oratories craft. He got mony to finde himſelfe withall by his handy worke, from which Crito delivered him, becauſe of his wiſdome, and became his ſcholler, as Bizantius ſaith. But after that Socrates perceived that there was no fruit in the ſpeculation of naturall Philoſophy, and that it was not greatly neceſſary to the outward manners of living, he brought in the

kinde

kinde called Ethnick, that is, Morall Philoſophy, and taught it daily both in the Shops and ſtreets, and exhorted the people chiefly to learn thoſe things which ſhould inſtruct them in manners, which were needfull to be uſed in their houſes. Hee uſed ſomtime through vehemency of his communication to ſhake his head, and ſtir his finger, yea, and to pull himſelfe by the hayre alſo, and was therefore mocked of many, which he ſuffered patiently, and was ſo patient, that when one ſpurned him, he ſuffered him: and being aſked why hee ſtruck not again, he aſked, if an Aſſe had kicked him, if he ſhould kick again. When Euripides had given him a worke of Heraclitus to read, and aſked him what he thought by it, he anſwered, ſuch things as I underſtand are very myſticall, and ſo I think thoſe be which I underſtand not: but ſurely they lack ſome Apollo to expound them. He took great care to the exerciſe of his body, and was of a comly behaviour, He was alſo a good warrior, for when Xenophon was in the wars fallen from his horſe, he caught him and ſaved him. Another time when the Athenians fled away haſtily, he himſelfe went leiſurely alone, looking back oftentimes pitifully, and watching to revenge him, if any man with his ſword durſt venture to invade his fellowes: hee warred alſo by ſea, & when he had valiantly fought and overcome his enemies, he gave willingly the victory to Alcibiades, whom (ſayth Ariſtippus) he loved greatly: he was of a conſtant minde, and invincible reaſon, and exceeding carefull for the common-wealth: he was alſo thrifty & continent. When Alcibiades would have given him much Lime and Sand to build him a houſe, he ſayd, if I lacked

ſhoes

shoes, and thou wouldest give mee a whole hide to make me a paire, should I not be mocked, if I took it? When he beheld many times the multitude of things that were sold, he would say, good Lord, how many things there be that I need not? He would say commonly, that gold, silk, and purple, and other such things, were more meet to set forth Tragedies, than necessary to be used, he lived so sparingly and temperatly, that many times when there were plagues in Athens, he only himselfe alone was never sick. Aristotle saith that he had two wives: the first Xantippe, of whom he begat Lamprocles: & the other Matrone, Aristides daughter whom he took without dowry, of whom he begat Sophroniscus, Menexinus, Satirus, and Hieronimus. Rhodus saith that he had both at once for the Athenians being consumed with warres and murren of people, to augment the City, decreed that every man should have two wives, the one a Citizen, and the other what he would, to beget children of both, which Law Socrates obeyed. He despised greatly such as were proud and high minded, and wrangiers. He gloried greatly in poore fare, and said that such were most like unto God that lacked fewest things: he had a great gift both in perswading and also in diswading: for he (as sayth Xenophon) perswaded a young man which was mercilesse and cruell against his mother, to reverence her: hee diswaded also Platoes brother, who was desirous to have come into the Common-wealth and caused him to leave off, because he was rude and ignorant in things. Being asked what was the honour of young men, hee answered to attempt nothing too much. To him that asked him, whether it were better to marry

or

or no he sayd, which soever thou dost it shall repent thee. He would say that he wondred much at men which with great diligence endeavoured to carve and make stones like men, and took so little heed to themselves, that they both seemed and were like unto stones. Hee exhorted young men to behold themselves oft in a looking-glasse, to the intent that if they were beautifull and well formed, they should do such things as becommed their shape; but if that they were ill-favoured, then they should with learning and good manners hide their deformity. When he on a time had bidden many rich men to dinner, and his wife Xantippe was ashamed of the small preparation that he had made, he sayd, Be content wife, for if our guests be sober & honest men, they will not despise this cheere: and again, if they be riotous and intemperate, we shall be sure they shall not suffer. He sayd, some lived that they might eat: but he did eat that he might live. Being on a time reviled, and asked why he spake nothing: because (quoth he) that which he speaketh, pertaineth not to me. O that men could now adayes so take such matters. Another time when it was told him that one had spoken evill of him, he sayd, he hath not learned as yet to say well. When Alcibiades told him that he could not suffer the frowardnesse and scolding of Xantippe, as he did: no (quoth hee) but I can, I am so used thereto: canst thou not at home suffer the gagling geese & hens (quoth Alcibiades) for they lay me eggs: marry (quoth Socrates) and so doth Xantippe bring me forth children. On a time when his wife in the open street plucked his cloak from his back, and some of his acquaintance counselled him to have struck her therefore,

therefore he ſayd, yes ſirs, ye ſay well, that while we are brauling and fighting together, every one of you might cry, now to it Socrates, yea, well ſaid Xantippe, the wittieſt of the twain. He counſelled that men ſhould ſo go to their wiues, as horſe-men go to their fierce horſes: with a pretty ſimilitude he coloured his patience, ſaying, like as an horſe being broken of an horſe keeper, ſuffereth ever after any man to ride upon him, ſo I by the uſe of Xantippe, can ſuffer all other foſts

Finally, he daily ſaying and doing ſuch things, was prayſed of Apollo to bee the wiſeſt man that liued: at which diuers being diſpleaſed, and becauſe that he reproued ſome that thought themſelues very wiſe men, to be very fooles, they not content, conſpired againſt him, and accuſed him, ſaying, Socrates breaketh the Lawes of the City, which haue been giuen of the Elders, teaching that there are no Gods, and bringing in new Spirits: (for Socrates held opinion that there was but one God, who was without beginning and ending, who hath made and gouerneth all things: and that the ſoule of man was immortall, and that every man had two ſpirits aſſigned him of GOD, and therefore he deſpiſed their Gods, and would not worſhip them) and againſt right and Law hee corrupteth our youth, wherefore let him die.

When this was put vp againſt him, Liſias a Philoſopher wrot an Apology for him, which when he had read, he ſayd, Liſias the Orator is good and excellent, but ſurely it is nothing meet for me, for why? it was more iudicial than ſhould ſeem meet for a Philoſopher. And when Liſias demanded of him if it was good, why it

was not meet for him, hee sayd, Garments and shooes may be both good and faire, and yet unfit for me. But whilst he was judged, it is sayd that Plato stood up in his defence, and could not be suffred: and so he was condemned by eighty Judges, and cast into prison, for whom the Prince of Athens was very sorry, but the sentence which the Judges had given unto him, which was that hee should drink poyson, could not bee revoked.

The King had a ship fraught with sacrifices, which he offered to his Idols, which then was abroad, and he would give no sentence upon any mans death before it came to Athens: wherefore one of Socrates friends, called Inclites, counselled him to give a certaine summe of money to the keepers, to let him escape away secretly, and so to go to Rome: but Socrates sayd he had not so much. Then sayd Inclitus, I and thy friends have so much, which wee will gladly give to save thy life if thou wilt.

To which Socrates answerd, I thank you and my friends, but sith this City wherein I must suffer my death is the naturall place of my birth, I had rather die here than else-where, for if I die here in my country without deserving, only because I reprove their wickednesse, and their worshiping of vaine Idols, and would have them worship the true God: if these men of mine own Nation persecute me for saying and maintayning truth, even so will strangers wheresoever I become: for I will never spare to say the truth, and surely strangers would have lesse mercy on mee than mine owne Country-folk. Being thus minded, he continued still in prison, teaching his

Schollers

ſcholliers which reſorted to him, many things, both of the compoſition of the Elements, and alſo of the Soule, but would write nothing for he ſayd that wiſdome ought to be written in mens hearts and not in beaſts ſkins, nevertheleſſe his ſcholler Plato wrot well nigh all that he taught. A little before he ſhould be put to death, he deſired that he might bath himſelfe, and ſay his Oriſons, which he did and calling his wife and children, he gave them good inſtruction. And when we went toward the place where he ſhould finiſh his life, his wife went after him crying alas, my husband dyeth guiltleſſe: to whom he ſayd, why woman, wouldſt thou have me die otherwiſe? and ſent her away. So when the cup of poyſon was delivered him to drink, his friends began to weep, wherefore he blamed them, ſaying: I ſent away the woman becauſe ſhe ſhould not do as you do Then Polidoru proffered him a precious garment to die in, to whom he ſayd, hath not mine own coat ſerved mee to live in? why then may it not well ſerve me to die in? And then after he had commended his ſoule to God, he drank the confection. And as hee was in travell of death, one of his Diſciples, ſayd, O Socrates full of wit, yet teach us ſomewhat while thy ſpeech laſteth, to whom he anſwered, I can teach you no otherwiſe now dying, than I taught you in my life time. Thus finiſhed he his moſt godly life, being ſeventy yeeres old. His godly ſayings ſhall be ſpoken of in their places.

Chap. LII.

Of Seneca.

SEneca the Philosopher, an excellent well learned man, was borne in Cordoba, and therefore called Cordubensis; he was scholler to Stratus the Stoick, and was Lucan the Poets countryman. Hee flourished at Rome in the time of the Emperour and Tyrant Nero, whom he taught in his youth in learning and manners, which afterwards was cause of his death. In the time of this Seneca, Peter & Paul came to Rome and preached there: and when many of Nero the Emperours house gathered together to heare Paul, Seneca among the rest, was familiar with him, and delighted so much to heare the divine service, and wisdome, which he saw in him, that it grieved him to be separated at any time from his communication, insomuch that when he might not talke with him mouth to mouth, he used communication by Letters oft sent between them. He read also the writings and doctrines of Paul before the Emperour Nero, and got him the love and favour of every body, insomuch that the Senate wondered much of Paul. This Seneca was a man of very chaste life, and so good, that S. Hierom numbred him in his bead-roll of Saints, provoked thereto by his Epistles which are entituled, Seneca to Paul, and Paul to Seneca. After he had lived unto a middle age, he was slaine by Nero the Tyrant, two yeeres before Peter and Paul suffered their glorious Martyrdome: for Nero on a day beholding him and calling to minde, how he when hee was his Master did beat him, hee conceived hatred against him, and being desirous to revenge himself,

himselfe, and to put him to death, gave him licence to choose what kinde of death he would: wherefore Seneca seeing that his tyranny could not bee appeased, and supposing that to die in a bayne was the easiest kinde of death, desired to be let blood in the baynes of his arme, and so dyed: which death (as some think) was foreshewed in his name Seneca, that is to say, Se necans, which signifieth in English, A Killer of himselfe. Hee wrot in his life time, many good bookes, out of which shall bee picked some of the most pithy sentences, both of Precepts and Counsels, and also of Proverbs, Adages, Parables, Semblables, which in their places hereafter shall follow.

Chap. LIII.

Of Sigismund Emperour.

SIgismund was the sonne of Charles the fourth, King of Boheme, and of Hungarie: he was ordayned Emperour, and was a prudent, wise, learned and noble Prince: in person and countenance of such Majestie, as was comely and meet only in a great Monarch, and Ruler of the world: But in war and deeds of armes unfortunate: for he was oftentimes overthrown and chased of the Turks and other enemies. And for that he was King of Boheme, he had it by succession after the death of his brother Vincessaus. He raigned twentie and seven yeeres, and departed this life.

Chap. LIV.

Of Thales Milesius.

THales (as saith Herodotus, Democritus, and Duris) had to his father a noble man, called

Examius, and to his Mother Cleobulina, of the stock of Cadmus and Agenor. And was born (sayth Plato) under Damasius Prince of Athens, and is the first that was ever called a Sage, or wise man. He flourished at Miletum, what time Oseas was Judge of Israel, and Romulus Emperour of Rome: what time Senacherib King of the Caldees, sent the Assyrians to inhabit Jewry, which by the counting of Eusebius was the 4550 yeer from the creation of the world. This Thales was very well learned both in Astronomie and Physick, and wrot many worthy works, and was a Citizen of Miletum (as Phalerius writeth) and was come of a noble lineage, who after hee had dispatched his business belonging to the Common-weale, gave himself to the searching of naturall causes, and surely he was a profitable Counseller to the Common-weale: for when as Crœsus demanded to have had his fellows, hee would not grant to it, which afterward when Cyrus had gotten the victory, was cause of saving the Citie.

Heraclitus sayth, that he lived solitarily: but some say he took a wife, and had a child called Cybisthus: but others say that he lived chast all his life long: and when it was asked him why hee would not get Children, he answered, because he would not be bound to love them. When his mother cryed on him continually to take a wife, he would say, he was too yong, and afterward when his youth was past, and his Mother still importunate, he would say, it was out of season and too late. He would say alwayes hee was bound to thank Fortune, but for three causes chiefly: first because he had reason, and was not a beast: secondly because he was a man, and not a woman: thirdly,

thirdly, because he was borne a Grecian, and no Barbarian.

He sayd there was no difference between death and life, and being therfore asked why he died not: because (quoth he) I should then make a difference. When hee was asked whether God knew mens evill workes: yea, (quoth he) & their thoughts too. To an adulterer that asked him whether he might sweare that he was no adulterer, he sayd, perjury is not worse than adultery. When he was asked what thing was hardest, he answered for a man to know himselfe: and what was easiest he sayd, to admonish others: what was sweetest for a man, sayth he, to use that he hath: what is God, that which lacketh beginning and end: and when hee was asked what was the rarest and seldomest seene thing, he answered, an old Tyrant, a seldome seene thing indeed, for God either taketh them away before they be old, or else then their old age changeth their hearts. Being demanded how a man might best suffer adversity, to see (sayth he) his enemies in worse plight than himselfe. It was asked him how he might live best, and most righteously, to which he answered: in flying those things our selves which wee reprove in others. Being asked who was happy, he sayd, he that hath his bodily health, is fortunate in riches, not of a base minde, but learned. These are part of his wise answers: his precepts, proverbs, and sentiables shall be spoken of in their places.

This Thales (as witnesseth Appollodorus) lived seventy eight yeeres: Socrates sayth ninety yeers and that he died in the eight and fifty Olimpiade, and flourished in Cæsars time, to whom he promised that he would cause the River Nilus to runne

backward against the streame. There were many more of this name, as testifieth Demetrius, Durius, and Dionisius: But this Thales Milesius the Sage, being old and worn with age, dyed of heat, whiles he beheld a tryumph. Some say, that as he went forth of his house to behold the Starres, he fell down suddenly into a pit, and was therefore mocked of an old wife that he kept in his house, with this saying: O Thales, how thinkest thou to comprehend those things that are in heaven, when thou canst not see such things as are before thy eyes?

Chap. LV.
Of Theopompus.

THeopompus was an Historiographer after the time of Herodotus and Thucidides: hee was also an ancient Poet, and a King of Lacedemonia.

Chap. LVI.
Of Tyrannus, otherwise called Theophrastus.

THeophrastus Eresius, as sayth Athenodorus, was a fullers son, and was first an hearer of Leucippus, a Citizen of his own Countrey: Afterward when he had also been an hearer of Plato, he got him to Aristotle, whose successour he was in keeping of his schoole after his departure unto Chalcides. He was a man of exceeding wisdome, and of singular study, a Schoole-master (as sayth Pamphila) of Menander, the Writer of Comedies: he was a very friendly man, and gentle to be conversed with, Cassander took him to him, and Ptolomeus sent for him: he was so beloved of the

Athenians,

Athenians that when Agnonides had accuſed him of hereſie, they would have killed him for his accuſation. There came from all places to heare him at leaſt two thouſand men, who became his ſcholliers, all which notwithſtanding, he was never the prouder or higher minded, but continued one in vertuous humbleneſſe. In his time Sophocles, Amphicides ſon, made a Law, that no Philoſopher ſhould keep Schoole upon payne of his life, without the agreement and decree both of the Senate and the people: wherefore he with many moe of the Philoſophers departed for a time: but the yeere following, when according to their good order Philo called Sophocles to the account of his doings, they returned againe, and the Athenians abolished the Law, and fined the maker thereof in five Talents, and reſtored to Theophraſtus the regiment of his Schoole. And whereas before time his name was Tyrannus, Ariſtotle named him Theophraſtus, becauſe of his divine and witty utterance. He uſed oft theſe notable ſayings: We may better truſt an unbridled horſe then a diſordered word. Time is the moſt precious experience. He died being foureſcore and five yeeres old, when he had a while taken himſelfe to eaſe. When his Scholliers before his departure, aſked if he would command them any thing, he ſayd, I have nothing to ſay unto you, ſave that this life makes many things ſeem ſweet through the ſhew of glory, but wee all die as ſoone as we enter into this life; for nothing is more vaine than deſire of glory: but endevour to be happy and bleſſed, and either regard not the performance of this precept, becauſe the labor thereof is great, or elſe diligently endevour to follow it, for thereby you ſhall attaine

exceeding

exceeding great glory. Moreover the vainnesse of this life is greater than the profit. But seeing I am not able to counsell you what to do, consider you among your selves what is best to do. As he thus sayd, he gave up the ghost. The Athenians kneeling before him after his death, worshipped him openly. He wrot many notable workes whereof at this day wee have but a few, too many good things have been lost through negligence of men and injury of time. He dyed very rich, as may appeare by his testament, which Laertius hath written out at length: with divers others things, which to avoyd superfluity, I have omitted. His vertuous sayings shall follow in their places.

Chap. LVII.
Of Xenophon.

XEnophon, the Son of Grillus, was borne at Athens: he was shamfast & exceeding beautifull. It is sayd that Socrates met him in a narrow lane, & would not let him passe till he had answered him to divers questions, & when he asked him wherein men were good and bad, whereat hee stayed and could not tell, Socrates sayd, come with me and learne: and so he did, untill such time as he went to Cyrus, whose favour he obtained, and became in great reputation with him, and wrot all his acts. He had a woman called Philecia, which followed him, by whom hee had two children He had much trouble in his life, & was banished, and fled from place to place till hee came to Cozinth, where he had an house. And when the Athenians entended to succour the Lacedemonians, he sent his two Sons, called Diodorus and Grillus to Athens to fight for the Lacedemonians: from which

battell

battell Diodorus returned, without doing any great feat: but Grillus fighting manfully among the horſe-men, dyed about Mantua. And when Xenophon (who was offering Sacrifice with his crown on his head) heard that his Son was dead, he put off his crown: but when he afterward heard that he dyed fighting valiantly, he put it on againe, not ſo ſorry for his death, as joyfull of his valiantneſſe. He died at the City Corinthum, as ſayth Demetrius, being very old: a man both good and valiant, expert in riding and hunting, & greatly ſkilled in martiall affaires, as appeareth by his workes. He was alſo religious, and much intentive about ſacrifice, & was a follower of Socrates. He wrot xl. bookes, intituled every one by a ſundry name: and Thucidides workes, which by negligence were loſt, he brought to light. And was himſelfe ſo pleaſant in his ſtile, that he was called the Muſe of Athens. There were more of this name, of whom this is the chiefe, whoſe good ſayings and precepts hereafter ſhall bee touched.

Chap. LVIII.
Of Xenocrates.

XEnocrates, the Son of Agatheos, was borne in Calcedony, hee was Plato's Scholler even from his youth. He was blunt witted & ſlow inſomuch that Plato ſpeaking of him and Ariſtotle, would ſay, that the one had need of the ſpur, and the other of the bridle. Hee was grave and earneſt, and dry in his communication. He was much in the Schooles, and if at any time he went into the Town, boyes and fooliſh people would cry after him for the nonce to anger him. He was ſo chaſte, that when ſome of purpoſe had hyred an

harlot

harlot to meddle with him, who lying with him many nights could not obtaine her purpose, shee sayd hee was an Image and no man. When his fellowes once call into his bed Lais (which was at that time the fayrest strumpet in Athens, when she would entice him with her whorish conditions, he cut a part of his own members, because shee should not overcome him. Being sent with other Imbassadours to Philip, when all the rest took rewards and banketed with him, he would not: Insomuch that when Philip many times would talk with him, hee refused. For which cause Philip admitted him not for an Imbassadour. And when hee, with the rest of his fellowes, was returned to Athens, they sayd that he went with them in vaine: and when (according to the lawes) he should therefore pay to forfeit, he counselled the Rulers to take good heed to the Common-weale, saying, that Philip with gifts had corrupted all the other Imbassadours, but could not make him grant by any manner of meanes, which they hearing, esteemed him more than ever they did before. Being sent another time to Antipater to redeem the prisoners which he had taken in battell, Antipater desired him to dine with him, which he denying, said, I came not to dine and banket, nor to take pleasure with thee, but to redeem my fellows from the sorrowes which they suffer with thee. And when Antipater heard the wisdome, and saw the constant minde of the man, he gently entertayning him, delivered his prisoners. When Dionisius in his presence sayd to Plato, some body shall take from thee thy head, hee sayd, that he shall not, except they take away thine first. He lived holily, & wrot exceeding many goodly works, and dyed

dyed being fourefcore and two yeers old His good counſels ſhall be ſpoken of in their places.

Chap. LIX.
Of Zeno Eleates.

ZEno Eleates, the ſon of Piretus, by adoption became Parmenides ſon: hee was of body large and tall, and learned of his adopted father his Philoſophy, wherein hee became ſo excellent, that as Plato and Ariſtotle ſay, hee was the firſt deviſer of Logick. He was a noble man both in goberning the Common-weale, & alſo in teaching of Philoſophy. There was in his time one called of ſome Nearchus, of others Diomedes, which uſurped the gobernment of the Countrey, and there according to his luſts, without reſpect either of Law or Juſtice, uſed all points of tyranny. Wherefore Zeno with others conſpiring to put him down or drive him thence, were prevented of their purpoſe, and Zeno taken. And when the Tyrant enquired of him what confederats & proviſion of weapons they had, hee minding to make him afraid, confeſſed that all thoſe whom the Tyrant truſted moſt, and took for his cheefeſt friends, were of counſell in his conſpiracy. And when hee told him certaine things openly of ſome of them, he fained that he would ſecretly ſhew him greater matters: and when the Tyrant therfore went neere him, and bowed his head to him, he with his teeth caught him by the eare, or (as Demetrius ſaith) by the noſe, and left not his hold till he tare it quite away. But when the Tyrant, the more incenſed herewith, brought him to the rack, as ſaith Antiſthenes, he would confeſſe nothing more than what he did at the firſt. Wherefore, as ſaith Hermippus,

he

he was by the Tyrant put into a morter of stone, and there pounded with a pestle to force him to bewray his confederates

And when he was therewith almost killed, hee cryed out to the people, fie upon you cowards, that yee can suffer a Tyrant, the destruction of your countrey, thus to deale with you, and though nothing else might move you, mee thinks this cruelty which I sustaine of him for my countreys sake, and yours, were sufficient. And when he had so sayd, because he would confesse nothing, he bit off his own tongue, and spat it out in the tormenters face who therefore killed him, as Hermippus sayth. But Antisthenes sayth, that the people moved partly with his words, but more with his manhood and grievous torments, fell immediatly into a rage, and with stones killed the Tyrant. He despised all pomp and glory, and for justice and truth sake, suffered all kinde of torments. When men rayled at and slandered him, he would be angry, and when divers Philosophers would therefore reprove him, he would make this answer: if I should not bee moved with reproaches, then should I neither delight in prayses. His other sayings shall be noted in their places.

The summe of all.

In this first Book of Philosophers I briefly declared,
The right order of their lives and godly conversation:
Whose examples of vertue ought joyfully to be embraced,
And to be followed of all men without exception.
Their counsels are comfortable in every condition,
And next divine Scriptures there is nothing more true,
Than their godly doctrine, to lead men to vertue.

THE

THE SECOND BOOK.

Chap. I.

Of Theology Philosophicall.

BEcause the name of Philosophers, or Heathen, is a thing very odious to ignorant eares, who will not only suspect, but also despise whatsoever the Heathen teach, taking them for Infidels and misse-beleevers, therefore I thought it good before I came to their Precepts, to shew their opinion concerning religion, that it may be known what they beleeved of GOD, of themselves, and of his works: all which they themselves call philosophy: for no doubt the common-weales wherein they dwelt, had sundry Religions, and those most vile and shamefull: some worshiping their owne devices, as Idols and Images of men, beasts, divels, and other things: Other some the Creatures themselves, as Spirits, Divels, the Sunne, Moon, Starres, Elements, Men, Serpents, Onions, and other like, and with fond and detestable Ceremonies, serving them with drunkennesse, lechery, and sacrifice of all kinds of Cattell and Fowle: yea murdering children, men, and women, yea, even their own selves to do their Gods Homage. But the Philosophers of whom I treat, although for feare, obedience and quiet sake they seemed to do as the common people did, yet they knew by the search of nature, that there was but

one

one God, and that all their religions were wicked and abominable. And therefore some of them cryed out upon them, and rather suffered death, than agreed to allow them, as for example, Socrates, whose life you have before in Fol. 33. For as S. Paul sayth, the consideration of the Creatures which they saw, drave them to confesse there was a Creatour, who as by his wisdome and power he had ordayned all things, so by his providence and goodnesse, ordered and preserved them. They perceived also that there was in themselves a reason and minde, which attained to the knowledge of God, and had power to comprehend and command Spirits, which sith they be immortall, their soule must needs also be immortall, because it had power over immortall things. But although they knew God and themselves in this wise, yet overcome with worldly pleasures, many of them worshipped him not as they ought, but fell with the world to Idolatry, for their bodily commodity, following the lust and sensuality of the flesh. But none of these heathen Philosophers (or sure very few) were of that sort, but like true, wise, and constant men, both knew God and served him with purity of life, which is his true service: whereof what they thought, and what they taught, is declared in this Book, which I call their Theology, because it concerneth specially their doctrine of God. which when it shall be read and duly considered, I doubt not but the odiousnesse of their heathen names shall so little trouble any man, that their precepts shall the rather bee accepted, considering that they be both honest and naturall, and come from such men, whose heathen lives do staynе in vertuous perfections (I am

sorry

sorry to say it, but more sorry to see it,) our honest profession that now be or ought to be Christians.

Cap. II.

Of God, of his Works, of his Mercy, and Iustice.

The order of all things that are visible in this world, declareth that there must needs be one principall cause and beginning, which wee call God, and also that the same order cannot bee without providence, and one perpetuall Governour. Aristippus.

That is God which lacketh beginning and ending: which God, being made of none, hath by his own power created all things. Hermes.

God is the beginning of all things.

Hee only is to be known and taken for a God which is not only a Creator, but also a comforter, a preserver, a Saviour, and a deliverer. Plato.

There is a God that doth rule and govern all things, who maintaineth the course of the Stars, the changes of times, the alteration and order of things, beholding both sea & land, and who plainly seeth both the lives and doings of all men. Cicero.

There is a living God, who only knoweth, who only remembreth, who fore-seeth, governeth, and moderateth all things, and he it is that liveth for ever. Cicero.

There is no kinde of men so rude, or so dull, who though they bee ignorant what God wee ought to have, yet that knoweth not there is a God.

This seemeth to be a most sure and principall occasion why wee should think there is a God, because that there is no Nation so savage and bestiall, nor any man so barbarous and rude,

whom the opinion of God hath not truly touched.

He surely is utterly mad, who when he looketh up into heaven, doth not thereby know that there is a God: or thinketh those things to be done by chance which are made by so great power, the order and alteration whereof no man is almost able by any Art to conceive.

What can be so plaine and manifest, when wee looke up into heaven, and behold the Sunne, the Moone, and the Starres shining with glory in heaven, as that there is some God who ruleth and governeth them?

Let all men in this be truly perswaded, that God is the moderator and governor of all things, and that all things also be done by his only power, and appoyntment, and that hee it is, who most cleerely beholdeth every man, both what he doth, and what hee admitteth in himselfe, with what minde and godlinesse he doth love and favour religion, and that he hath also a regard both of godly and wicked men.

Plato. God is without any body, invisible, and also immortall: whose forme cannot be comprehended with the eyes of mortall men, nor yet described by any sensible knowledge.

Plato. God in power is in all things, and in every part of the world, and by his providence all things are preserved, governed, and moved. And he himselfe is of none other either moved or governed, but is the first comprehensible mover.

God is the principall and chiefest God above all nature, whom all creatures honour and look for.

The divine nature & substance of God suffreth neither

neither change nor end: for it is both immutable and infinite.

In God, or about God, can be no evill: there- Plato.
fore all evill is far from God: for all goodnesse proceedeth from him, and he is the only fountaine and principall goodnesse.

God as he is almighty, so may he worke in all things after his own minde and will, except in Justice.

There is nothing that God cannot bring to passe, and that without labour and travell.

God is all goodnesse, all charity, all love.

The God immortall hath made all things com- Mar. Aur.
municable to men mortall, except immortality, and therefore he is called immortall, because hee never dyeth, and we also be called mortall and faylling, because we all take an end.

God the author of all goodnesse, hath created all good things.

God is carefull for all, as well small as great. Plato.

God is pittifull, for though he giveth us paine, Mar. Aur.
yet he keepeth the fault close.

In all thy troubles commit thy selfe only and altogether unto the most high and mighty God, and feare not men that threaten, nor trust men that speak faire, but trust him that is mercifull, true of his promise, and able to make his word good.

To look for no help of man bringeth the help of God to all them that seeme to be overthrown in the eyes of the wicked.

Only God forgiveth and pardoneth us our sins. Peter
God knoweth and seeth both the deeds and al- Lumbert.
so the thoughts of all men, from whose knowledge nothing may be hid.

Diogenes. God presently beholdeth all things.

God knoweth all men, hee loveth the just, and hateth them that worke wickednesse.

Hermes. No man may escape the just judgement of God.

Alex. Sev. God is our only Judge: who being in heaven faileth not to punish all them that abuse his image.

Photion. As God findeth thee to be when he calleth thee, so doth he judge thee.

Mar. Aur. God is so righteous that his fierce and cruell chastisments never fall upon the earth, but by our own cruell shrewdnesse: and our secret sinnes in such wise awaketh us, that wee acknowledge to have but just and due punishment.

Hermes. God will reward every man according to his workes.

Mar. Aur. The just God never appeaseth his ire against unjust men, except the requirers be utterly innocent and meeke: God is so just, that he will not give just things but by the hands of just men

Diogenes. If thou wouldst obtayne any thing of God, frame thy workes according to his will.

Pithagor. Desire nothing of God save that which shall be rightfull, for hee will grant nothing unjustly asked.

Socrates. Be carefull in such things as appertaine unto God.

Anacharsis. Though God exalt thee in this world, bee not proud, nor despise any man therefore, nor think not thy selfe better than another: but remember that God by creation hath made all men alike.

Antisthen. Forasmuch as all men, although they be great sinners, receive daily great benefites of God, they are therefore much the more bound to thank him for his grace, and most heartily to aske him forgivenesse for their sinnes and trespasses.

God

God greatly esteemeth vertuous people, though in the world they be little set by. Socrates.

All the world is the Temple of God.

A good man is the similitude of God.

When thou wilt fast, purge thy soule from filth, and abstaine from sinne, for God is better pleased therewith, than with abstaining from meats. Hermes.

Seaven things are to be noted concerning God: The first is, let man never leave Gods help for any mortall mans, lest that God depart from him in his greatest necessity. The second is, that it more availeth to rest upon the help of the immortall God that is in heaven, than upon all the mortall men in the whole world. The third is, that men should beware to displease God, for the ire of God doth much more damage than the enmity of all men. The fourth is, that God never forgetteth man at any time, except God be forgotten of him a thousand times. The fift is, that God doth suffer that one should be persecuted of another that is evill, if he have first persecuted one that is good. The sixt is, if men will have God favourable unto them in time of war, they must serve him in time of peace. The seaventh is, that God is a pittifull God, not sending to any Realme any kinde of extreme chastisement, except it be for some extreame offence committed in the same Realme. As God is full of mercy, so is he also a just God. As well in adversity as in prosperity, rejoyce and thank God. Mar. Aur.

God supplyeth where our power lacketh.

Be mindefull of God, for the remembrance of him keepeth men from evill. Photion.

Like as God surmounteth all other creatures, so the remembrance of him surmounteth all other imaginations.

The summe of all.

God is a substance, ever durable,
Etern, omnipotent, mercifull, and just:
Which guideth all things in order convenable,
A God, in whom each man ought for to trust.
Who by prayer giveth grace to mortifie our lust,
In whose feare and love all that here shall endure,
Shall after this life of a better life be sure.

Chap. III.

Of Man, and what he is.

Chilo. There is nothing so hard a matter, as for a man to know himselfe: for we be so blinded with self-love, that we flatter our selves in many things.

Agapetus. Let us learn first of all this commandement of God, Know thy selfe, & let us follow it: for he that knoweth himself shall know God, & he that knows God, shall be made like God. He shall be made like God, that is worthy gods fellowship: he is worthy of Gods fellowship, that doth nothing unworthy of God, but thinketh on godly & heavenly matters, & speaketh that he thinketh, & doth that he speaketh.

Pithagor. Thou shalt know thy selfe according to Gods commandement, if thou considerest what thou art, what thou wert, & what thou shalt be: by this last both the first are known, because the last is most evident. Thou knowest thy body shall putrifie and become earth, then was it earth before it was thy body, for look wherein any thing ceaseth, thereof be sure it had the beginning. And seeing that neither in, nor with the earth of thy body is any wisedome, discretion or knowledge left after thy death, it is evident that those things (which while thou

wert

wert alive were in thee) came not of the earth, for whatsoever commeth naturally of any thing, is so joyned therewith, that it cannot be severed. And therefore the growing and sensible moving life that came of the earth, remaineth so with it, that by putrifaction plants and wormes do engender thereof, which encrease, move, and feele as thou didst, but wisdome, discretion, or knowledge they have not: whereby thou mayst know thou hadst them from some other thing, and not of the earth or bodily mixture. If wisdome, discretion, or knowledge come not of the body, then seeing they bee the best things in man, then must they come of a better thing. And better than the Elements (whereof man is made) is nothing saving God, and the spirit and power proceeding from God. Then is thy reason or soule (which I call knowledge, discretion and wisdome) either of God or his spirit, and so of it selfe immortall and incorruptible.

Man is a creature made by God of two parts, of a soule everlasting, immortall, of substance materiall, wherein is reason, wisedome, and knowledge: and of a body, fraile and corruptible, made of the foure Elements, whereof commeth life, lust and senses. Plato.

Because God made man to his own likenesse and similitude, he therefore loveth him according to the common Proverb: All things love that which is like themselves. Plato.

Mankinde, whom God hath only endued with the great gift of wit, understanding & reason above all other creatures, may not (most of all) stick still or abide in this grosse appetite, to travaile for nothing else, but for pleasures and profits of this fugitive and vaine world, but insuing slowly Tullius.

the heavenly guide of our nature, must be led to the desire of truth, honour and seemlinesse: wherewith the more that we be decked, adorned, and beautified, the further off we shall be from the brutishnesse of beasts, and approach the neerer unto the nature divine, which of it selfe is only most excellent, and therefore most specially to be embraced.

Tullius. As all things (whatsoever they be) that are bred upon the earth, are all created and bred for the commodity and use of man: so man for the commodity of man is begotten into the world, that they may, (as men among themselves should) be helpers one to another

Aristotle. Man is the patern of frailty, the spoyle of time, the play of Fortune, the image of inconstancy, the tryall of enby and misery, and all the rest of him fleame and choller.

Herodot. Miseries have power upon man, not man upon miseries.

Democrit. There is no stableneſse in ought that belongeth to man but all things are guided with a disorderly course, men never can almost finde any good thing, seek they it never so diligently, but evill things fall upon them unsought for

Socrates. The chiefe cause of all evils that happen to man is man himselfe, for he through his greedy lusts and desires troubleth both himselfe and all other creatures.

Hermes. O man unkinde, more cruell than wilde beasts: all things hate thee, because thou destroyest all things: death watcheth over thee every houre: if thou flyest into the earth, wolves and wilde beasts will devoure thee; if thou climest into the trees,

Birds

Birds and wormes will assault thee: if thou take the water, the Crocadiles and Ewts will destroy thee: which beasts nature hath justly ordayned, to take vengeance upon unjust men.

When dwelling upon the earth, glad of reason, able to talke, and having soules immortall, their members subject unto death, they are both of merry and carefull minds, they have brutish and vile bodies, not like in all conditions, but all like in errors: all of peevish boldnesse, stiffe in hope, vaine in labour, brittle of fortune, every one mortall, and yet ever continuing together their whole kinde, by mutuall succession of their brood, changeable, their time ever flying away, long before they be wise, some dead, some forgotten, and in their lives are never sufficiently contented. Apuleius.

Man is uncertaine of anything all his life, finding nothing that he may leane or trust unto, hee wanders ever among doubtfull chances, with vaine hope alwayes comforting his minde, for no man knoweth certainly what shall betide him, or where he shall leave his carcasse. Thales.

Man is only a breath and shadow, and all men are ignorant, and as fraile and unconstant as the shadow of smoak. Eurip.

God hath so ordained for mankinde, that wee must live in care: for among all things that live and creep upon the earth, none is more miserable than man. Homer.

All beasts are happier and far wiser than man: for behold the Asse, of beasts no doubt most miserable, yet hath he no harme through his own fault save what doth hap him by nature, but wee beside our naturall evils, procure our selves many other for wee bee sorry for every misfortune, angry for Menander

every

every evill word, if any strange thing happen wee are amazed, and afraid of every shadow.

Bias. Griefes, opinions, greedy desires, & lawes are evils of our own procuring, not sent by nature.

Diogenes. Men in the beginning accompanied themselves together, and builded Townes to save them from wilde beasts: but now contrary, for their safegard they were glad to flie all company, and to live in the Wildernesse, safer abroad among wilde Tigers, than in any Town among tame Officers.

Plato. All men are by nature equall, made all by one workman, of like mire, & (how soever we deceive our selves) as deere unto God is the poorest begger as the most pompeous Prince living in the world.

Herodot. To them that be greatest in worldly wealth, the greatest mischiefes ever approach.

Seneca. It may chance to each man that chanceth to any

Hermes. My sonne, the ends and disposition of all things are in the hand of Almighty God, and he ordereth them as he list, man hath no power over his life, but we live like beasts, allwayes ignorant, doing and suffering that God hath appointed, notwithstanding wee comfort our selves still with good hope and confidence.

Plato. There be in every man two powers drawing and leading him: A desire of pleasure, which is bred in the body: and a good opinion covering only good things. Between these twain, there is continuall strife in man, and when the opinion hath the mastery, it maketh a man sober, chast, discreet and quiet: but when desire getteth the upper hand, it maketh him a lecher, a rioter, a surfetter, a brauler, covetous, and unquiet.

Socrates. Wo be to him, which contemning the excellency of his own nature, and the dignity that is in him,

serveth

serveth only his bodily lusts, defiling his own soule, through his vile desires & beastly delights.

Nature is a certaine strength and power put in- Augustin.
to things created by God, who giveth to each thing that which belongeth unto it.

The nature of a man (properly of it selfe) is, nei- Amintas.
ther apt to keep measure in displeasure, nor yet in gladnesse and pleasure: for he is driven by the violence of affection, sometime with pitty, and sometime with fury, and his desire present doth govern him.

He ceaseth to be a man, & is indeed but a brute Zeno.
beast, that leaveth the rules of reason, and giveth his minde only to the fulfilling of his bodily lusts.

The summe of all.

Man that consisteth of body and soule,
Is Gods good creature, specially made
To know his maker, also to controule,
Such lusts in flesh as Elements perswade:
A beast, if that his life be beastly lead,
An earthly God, if voyd of hope and hate
He lives content, and knows his own estate.

Chap. IV.

Of the Soule, and government therof.

The most precious and excellent thing that Hermes.
God hath created here on earth, is a man, & the richest thing to him is his Soule and reason: by which he keepeth justice, and escheweth sin.

The Soule is an uncorruptible substance, apt to Solon.
receive either joy or paine, both here or elsewhere.

By the Justice of God the Soule must needs be Plato.
immortall, and therefore no man ought to neglect it, for though the body die, yet the soule dyeth not.

The

Socrates. the Soules of the good shall live in a better life, but the evill in a worse.

Pithagor. When a reasonable Soule forsaketh his divine nature, it becommeth beast-like and dyeth. For although the substance of the soule be incorruptible, yet lacking the use of reason, it is imputed dead, for it looseth the intellective life.

Plato. If death were the dissolving both of body and soule, then happy were the wicked, which being rid of their body, should also be rid of their soule, and wickednesse: but forasmuch as it is evident that the soule is immortall, there is left no comfort for the wicked to trust in.

The Soule when it dyeth carryeth nothing with it, but her vertue and learning, and hath it selfe none other help, wherefore all such as for the multitude of their sinnes and mischiefes are hopelesse, and such as have committed Sacriledge, slaughters, with such other like wickednesse, the justice of God and their own deserts damne unto everlasting death, from which they shall never be delivered. But such as have lived more godly than other, being by death delivered from the prison of the body, shall ascend up into a pure life, and dwell in heaven everlastingly

Leginon. The immortality of the soule excludeth all hope from the wicked, and establisheth the good in their goodnesse.

Socrates. The Soule that followeth vertue shall see God.

Boetius. The Soule despiseth all worldly busines, which being occupied about heavenly matters, rejoyceth to be delivered from these earthly bands.

Aristotle. The delights of the Soule are to know the maker, to consider the works of heaven, and to know her own estate and being.

A clean Soule delighteth not in unclean things. Solon.

The night seemeth tedious unto a man and dark, how much rather a soule destitute of the light of God, and darkened with sin? The goodly beauty of the body pleaseth the eyes, but how pretious a thing is the beauty of the soule.

A deformed visage seemeth an unpleasant thing, but how odious a thing is a minde spotted and defiled with vices? So only shall the soule happily depart from the body at the last end, as afore hand shee hath diligently (through true knowledge) recorded and practised death: and also hath long time before, by the despising of things corporall, and by the contemplating and love of things spirituall, used her selfe to be (as it were in a certaine manner) absent from the body. Socrates.

The Soule knoweth all things: wherefore hee that knoweth his soule, knoweth all things: and hee that knoweth not his soule, knoweth nothing.

Little teaching sufficeth the good Soule, but to the evill much teaching availeth not. Plotinus.

The well-disposed Soule loveth to do well, but the evill desireth to do harme. Seneca.

The good Soule graffeth goodnesse, the fruit whereof is salvation, but the evill planteth vices, whose fruit is damnation. Boetius.

The good Soule is known in that it gladly receiveth truth; and the evill by the delight that it hath in lyes.

The Soules of the good be sorrowfull for the works of the wicked.

A good soule hath neither too great joy, nor too great sorrow, for it rejoyceth in goodnesse, and it sorroweth in wickednesse: by the means whereof, Pithagor.

when

when it beholdeth all things, and seeth the goods bad so mingled together. It can neither rejoyce greatly, nor be grieved with over-much sorrow.

Plato. Soules be lost that delight in covetousnesse.

Who so desireth the life with the Soule, ought to mortifie it with the body, and give it trouble in this world.

Hermes. It is better for the Soules sake to suffer death, than to loose the Soule for the love of this life.

Hermes. While the Soule is in company of good people, it is in joy: but when it is among the evill, it is in sorrow and heavinesse.

He is in great danger that looketh not to his Soule.

Sicknesse is the prison of the body, and sorrow the prison of the Soule.

Socrates. A wise man ought to looke more carefully to his Soule than to his body.

It is better to have a Soule garnished with vertue and knowledge, than a body decked with gorgeous apparell.

Wisdome, vertue, and understanding, are the garnishings of the Soule.

Pithagor. Order thy selfe so that thy Soule may alwayes be in good estate, whatsoever come of thy body.

Dispose the Soule to all good and necessary things.

Plato. Evill men by their bodily strength resist their misfortunes: but good men, by vertue of the Soule, suffer them patiently, which patience commeth not by might of arme, by strength of hand, nor by force of body, but by grace of the Soule: by which we resist covetousnesse, and other worldly pleasures, hoping to bee rewarded therefore with eternall blisse.

Blessed

Blessed is the Soule that is not infected with the filthinesse of this world.

The vanities of the world are an hinderance to the Soule.

Wo be to the sinfull Soule that hath no power to return to her own place, whose filthy works of bodily pleasure do hinder her from the blisse-full state, and keepeth her down from the presence of God. Plato.

No dead carrion so loathsomely stincketh in the Nose of an earthly man, as doth the abominable and dead stincking Soule of man in the presence of God.

The Soule of man is dead, & hath lost both his life, his beauty, and sweetnesse, when there proceedeth wickedly from it detractions, blasphemies, lyings, filthy communication, and such like.

If the Soule of man (through sin) be once dead, it is neber againe revived, but by the only meere grace & mercy of the most gracious & living God: whose vengeance (by his justice) still wayteth the destruction of wicked and wilfull sinners.

As the body is an instrument of the Soule, so is the Soule an instrument of God. Plutarch.

The body was made for the Soule, and not the Soule for the body.

Mans Soule being decrept or taken of the portion of Divinity called Mens, may be compared with none other thing (if a man might lawfully speake it) but with God himselfe. Tullius.

The minde of man is not a vaine, or idle substance of man, but is a lively substance, which endeavoureth it selfe justly to set forth and expresse in word whatsoever it doth containe in it selfe (by the means of the Spirit) which is, (as it were)

were) the conduct whereby the word is brought forth, from the deep secret parts of the minde.

Cateline. We use specially the rule of the Soule, and service of the body: the one we participate with God, and the other with beasts.

Socrates. The Soule passeth out of this World more swiftly than any bird that flyeth.

Diogenes. Look how much the Soule is better than the body, so much more grievous are the diseases of the soule than the griefes of the body.

The soule cannot but ever live, it hath none end of living: yet we may say that the soule liveth, and dieth: It liveth in the grace and favor of God, and dyeth in the malice of the devill.

The Soules life is the light of vertue, and his death is the darkneſſe of ſinne.

The ſumme of all.

Of all the good creatures of Gods creating,
Moſt pure and precious is the ſoule of man;
A perfect ſubſtance at no time abating,
Which with the body paſſion ſuffer can,
In vertue joyous, in vice both wo and wan:
Which after death ſhall receive the reward,
Of Works, which in life time it moſt did regard.

Chap. V.

Of mans life, how full of miſeries and wretchedneſſe it is.

Hermes. LIfe is nothing elſe, but as it were a glue, which in a man faſtneth the ſoule and body together, which proceedeth of the temperament of the Elements, whereof the body is made, which if it bee not violently melted before through our own

ction distemperance, or loosed with the moysture of our own merits, or suddenly consumed with the love or hate of God, weareth away through age of the body, and so at length comes to nothing.

Life is a brittle and miserable matter, which chaineth the pure and everlasting soule, to the vile, sinfull, and corruptible body. Plato.

Life is of its own nature a grievous thing, most miserable, and full of innumerable cares. Menander.

Life is a perilous passage, for wee see therein troubled with stormes and tempests, far more miserable than those that make ship-wrack: for we sayle as it were in the Sea, alwayes in doubt having fortune our lives governor, some having prosperous winds, other some contrary: but wee arrive altogether at one haven under the ground. Socrates.

O life, how may a man get from thee without deaths help? thy evils are infinite and yet no wants able either to avoid, or yet to abide them. Only the Sunne, the Moone, the Starres, the Sea and Land are pleasant, because they are by nature beautifull, all other things are unlawfull and grievous. And if any good thing happen to any man, he seeketh also therewith tribulation and sorrow. Pithagor.

Consider that mans life is weak and fraile, fulfilled with many froward and troublesome busnesses in providing for it meat, sustenance, and things needfull to save it from misery. Democrit.

There is no kinde of life but may be exceedingly discommended, as having in it no notable, worthy or honourable thing: but all mingled with frailty, weakenesse, and many grievances. What life then should a man lead? Abroad (that is to say in offices,) are strifes and troublesome actions:

 Menander

at home cares: in the field, great labour: in the sea, feare: in wandering or journying, if it be void of jeopardy, yet is it painfull and tedious. Art thou married? then canst thou not bee without cares: wilt thou not marry? then thy life is vaine and solitary.

Children bring sorrows, but lack of them make the life unpleasant. Youth is lowde and foolish, age is weake and feeble. Therefore one of these two things is to be chosen, either never to be born, or to die immediatly after our birth.

Heraclit. Alas, alas, what a sort of diuers mischances, and how strangely they happen to men in this life. One bewayleth the losse of his children, his wife, and goods: another weepeth for lacke of health, liberty, & necessary living. The wretch maimeth himselfe with his owne tooth, while he earnestly applyeth his businesse: the idle man is pined with famin, bitten with dogs, imprisoned, whipped in every good Towne: the gamer breaketh his legs in dancing, his sinewes in vaulting, his lungs in running, his armes, shoulders or neck in wrastling. The adulterer consumeth himselfe with botches, and leprosie. The diser is suddenly stabbed in with a dagger. The Student wring continually with the Rheume or the Gout. Who is free from the stroken and murder of theeves, or from the wounds, rapine, and slaughters of Souldiers: worse than theeves? besides that, just & innocent men are oftentimes wrongfully punished, imprisoned, banished, and cruelly put to death: children are smothered in the cradle, fall into the fire, are drowned in the water, ouer-run with beasts, poysoned with Spiders, murthered, strangled with the infection of the Ayre, besides diuers sicknesses,

and

and other casuall haps: as falling of houses, dearth, famine, thunderbolts, lightning, floods, and many more troublesome chances, which suddenly light upon all men indifferently.

Whosoever thinketh in this life to live without labour and sorrow, is a foole: for God hath so appointed our state, that wee by vertue of our soule should suffer and subdue all kindes of adversities. Solon.

Little would we regard the true life of the soule which entereth after it is loosed from this life, if this life had any pleasure in it: notwithstanding the innumerable sorrowes and griefes that wee sustaine thereby, we are loth to be rid of it. Zeno.

How can life be of any great value, when every Souldier will sell it for six pence? Life is like one dayes imprisonment: for the whole time of our life is but a day, upon which the night of death commeth. Diogenes.

God hath purposely ordained the griefes, miseries, and sorrowes of this life to be so many and great, and the pleasures thereof so small and few, to make us the more desirous of the heavenly life, which is nothing but joy and pleasure.

There is none either so great an Orator, or else so mighty an enchanter as life is, for it perswadeth us the contrary of that which wee both see and feele. For notwithstanding that wee know our own frailty, and that we must needs die, yet what wrongs, what hatreds, what labours, and what greedy devices, begin we daily and fresh, in hope or rather assurance of life, to finish and enjoy the fruits of our enterprises? Plato.

The flowers of life, which are lusts and pleasures, are false shewes, shadowes, & vanities, and

the fruits thereof, labour, care, sickneſſe, and tedi-ouſneſſe, the tree it ſelfe, corruption and frailty.

Theophr. What a ſhame is it for men to complain upon God for the ſhortneſſe of their lives, when as they themſelves, as ſhort as it is, do through ſtor, malice, murthers, cares, and warres, make it much ſhorter both in themſelves and others.

The ſumme of all.

Life which chaineth the body and ſoule in one,
Is frail and vaine, more ſl ppery than the ſl me,
Heapt full of care, but quiet it hath none:
Ordained of God a priſon for a time,
To plague and purge the body and ſoule from crime,
Which who ſuffe d th vertuouſly and well,
Shall after it in joyes and glory dwell.

Chap. VI.

Of the world, the pleaſures, and dangers thereof.

Ariſtocle. The World was created by the divine prouidence of God.

Plato. The goodneſſe of God was cauſe of the worlds creation.

Hermes. God created this world a place of pleaſure and reward, wherefore ſuch as ſuffer in it aduerſity, ſhall in another world be recompenced with pleaſure.

Seneca. This world is a way full of ſharp thiſtles: wherefore euery man ought to beware how he walketh for pricking of himſelfe.

He is not wiſe, knowing hee muſt depart from this world, that buildeth himſelfe therein to make buildings.

This

This world is like a burning fire, whereof a little is good to warme a man, but if hee take too much, it will burn him altogether. Pithagor.

We may use this world, but if we abuse it, wee break the love that we have to God.

Hee that loveth the world hath great travell, but he that hateth it hath great rest.

Print in thy minde, and execute with lively diligence the effect of this counsell following: wherein is contained the life and death, the joy and sorrow, as well in this present miserable world, as also in the other everlasting world to come. Socrates.

Three things thou must diligently note, that is to say: the soule, the body, and the substance of this world. The first place of these three (by good reason) hath the soule, seeing it is a thing immortall, that is created and made after the figure and shape of the Almighty and everlasting God. Soule.

The next and second hath the body, as the case and sepulchre of the soule, and neerest servant to the secrets of the spirit. Body.

The third roome and place occupieth the riches and goods of this world, as the necessary instruments or tooles of the body, which cannot want nor lack such needfull things. Goods of this world.

Let then the eyes of thine inward minde first, chiefely, and diligently behold the first and best thing in thee, that is, thy soule: next unto that, have respect unto thy body: and thirdly, consider the world.

Hee that happily (through grace of the living God) keepeth these three in their degrees and due order, shall surely content God, please himself, & satisfie the world: first therefore care for thy soule as thy chiefest jewell and only treasure; care for thy body, for thy soules sake: care for the world for

thy bodies sake. Take heed above all things, that thou goest not backward, as he doth that first careth to be a rich man: next to be a healthfull man: and thirdly to be a good man: where he should do clean contrary: first, to study for goodnesse: next for health: and last for wealth.

We see by experience so great blindnesse among men, that they in such wise care for riches, that very little they care for the health of the body, and nothing at all they minde the state of the soule.

He that loveth the world, shall be sure either to displease God, or else to be envied of mightier men than himselfe.

Mar. Aur. This world is but a passage into the other: wherefore he that prepareth him things necessary for that passage, is sure from all perils.

The world is so malicious, that if wee take not good heed to prepare against his wyniches, it will overthrow us, to our great losse and hurt.

Plato. Behold well this world, take warning in time, and mark how they fall that use to climbe.

Beware that for the variable and vain delights of this wicked world, thou loose not the joyfull and everlasting felicitie.

Salander The man that is mindfull of this world, and hath no consideration of the world to come, must needs be wicked in the sight of God, and a graceless man in the sight of men.

Socrates. The love of this world stoppeth mens eares from hearing wisdome, and blindeth their eyes from seeing thought, also it causeth men to bee envied, and keepeth them from doing any good.

Mar. Aur. The world and the flesh do nought else but fight against us, and we have need at all times to defend us from them.

Man

Man hath never perfect rest nor joy in this world, who in not possesseth always his own wishing. Seneca.

O World, thou hast so many countenances in thy vanity, that thou leadest all wandering mens stablenesse Mar. Aur

Trouble not thy selfe with worldly carefulness, but resemble the Birds of the Ayre, which in the morning seek their food but only for the day. Socrates.

Fix not thy minde upon worldly pleasures, nor trust to the world, for it deceiveth all that put their trust therein.

Hee that seeketh the pleasures of this world, followeth a shadow, which when he thinketh he is surest of, vanisheth, and is nothing. Hermes.

This seemeth an unhappy and cruell destiny which is given unto this world of misery: that those things which are more excellent and of greatest price in this world, are soonest with violence taken away, as unworthy for so evill a world. Menander

The children of vanity do abide in the dungeon of this world: which is founded upon the sand. Mar. Aur.

Hee that delighteth in this world, must needs fall into one of these two griefes, either to lack that which he coveteth, or else to lose that which he hath gotten with great pain. Aristotle.

He that loveth this world, is like one that entereth into the sea, for if he escape the perils, men will say, he is fortunate: but if he perish, they will say, he is wilfully deceived. Pithagor.

Trust not the world, for it never payeth that it promiseth.

He that trusteth to this world, is deceived: and he that is suspitious, is in great sorrow. Seneca.

This world giveth to them that abide, an example, by them that depart.

Archelaus. He that yeeldeth himselfe to the world, ought to suppose himself to three things, which he cannot avoid: first to poverty, for he shall never attain to the riches that he desireth: secondly to suffer great pain and trouble: thirdly to business without expedition.

Solon. This world hath ever a multitude that honoreth, worshippeth, and magnifieth nothing, besides tedious and short life, and those things that appertain to this life.

Every mote choketh a worldly man. every little sound maketh a worldly man to tremble & shake.

He is to be called a worldly man that giveth all his care to use his wits in this world: that creepeth upon such things as be seen, heard, felt, tasted and touched: that climbeth not in consideration above the midst of this valley.

Hermes. This world is the delight of an houre, and sorrow for many dates: but in the other world is great rest and long joy.

Alex. Sev. He that in this world hath a good name, and the grace of God, ought not to aske any other thing.

The vanities of the world are an hindrance to the love. There is no rest in thing in this world.

Aristotles He that fixeth his minde wholly upon the world loseth his soule: but hee that thinketh upon his soule, hateth the world.

The summe of all.

The world is a Region divers and variable,
Of God created in the beginning
To contain his creatures of kinds innumerable.
Wherein each one should live by his winning,
But many pleasures are cause of much sinning:
Wherefore all that gladly as vain do them hate,
Shall after the world have a permanent state.

THE

THE THIRD BOOK.

Of Policy, and government of Common-weales.

CHAP. I.

Of the necessity of Order.

SEeing the quietnesse, peace, and bodily wealth which (by meanes of mens unruly lusts) cannot bee had nor maintained heere in this world without politick order and government, (for order is the only preserver of worldly quietness:) seeing all order standeth in ruling and obeying, we will in this Book following, shew whom the Philosophers do allow for a Ruler, and what kinde of Ruler is best allowed of them: what Policie and Lawes are best to be admitted: and what ministration of obedience thereunto belongeth: that such as be in authority may hereby see their Offices, and that all subjects may know their duties, and performe the same, for the attaining of the said peace, wealth, and quietnesse.

Of

Chap. 10.

Of Kings, Rulers, and Governours, and how they should rule their Subjects.

Aristotle. KIngs, Rulers, and Governours (in consideration of their high estate, authority, and calling, to the setting forth of vertue and true obedience, and winning to themselves immortall prayse) should first learne to rule themselves, and then those that bee in subjection to their high authority.

Plato. Hee is unmeet to rule others that cannot rule himselfe.

Phil. Rex. None ought to rule, except he first have learned to obey.

Mar. Aur. As the life of a Prince is but as a white for all others to shoot at, and as a glasse wherein all the world doth look: so we see by experience, that whereunto a Prince is inclined, the people travelling to follow the same, have not the grace nor power to eschew the evill and follow the good.

Mar. Aur. It is a great offence and an immortall infamy to a Prince, that instead of giving his hand of good living to relieve others he casteth backward his foot of evill example, whereby he overthroweth all others.

The universall Schoole of all this world, is the person, house, and Court of a Prince.

It behoveth a Prince or head Ruler, to bee of full zeale and godly courage, that he alloweth shew himself to bee as a strong wall for the defence of the truth: and that hee suffer it not to be abused, nor once to fall under his hand.

Those

Those Rulers sinne exceedingly, that do give others licence to sinne.

The greater that a Prince is of power above others, the more ought hee to be vertuous above all others.

The counsellors, and houshold servants of the Prince, being well tried, and by his own examples brought in good order: also the head Officers, Judges, and all other that have authority in the publick-weale, being well chosen and instructed by the example of the Princes Court: it would be wonderfull to behold, with how little difficulty: and how soon the residue of the weale publick would be brought into a good fashion, all men delighting in vertue, and praising the beauty and commodity thereof in their superiours: also rejoycing at the possibility and gentlenesse of so vertuous and noble a Prince, and semblably dreading his soberiety, they shall (at the last) in such wise bring vertue in custome, whereby it will happen, that such vices as before seemed but little and were nothing regarded, shall become to all men, or at the least to the most part, most filthy and detestable. Alex. Sev.

The Princes pallace is like a common fountaine or spring to his city or countrey, whereby the people by the cleannesse thereof, bee long preserved in honesty, or by the impurenesse thereof are with sundry vices corrupted. And untill the fountaine be purged, there can never be any sure hope of remedy.

A King ought to refrain the company of vicious persons, for the evill which they do in his company is reputed his. Plutarch.

If thou be a Gobernour, or hast ober other soberaignty,

Soueraignty, know thy selfe, that is, know that thou art verily man, compact of soule and body, and that all other men be equall unto thee.

Know also, that every man taketh with thee equall benefit of the spirit of life: nor hast thou any more of the dew of heaven, or the brightnesse of the Sun than any other person. The dignity or authority wherein thou differest from others, is as it were but a waighty and heavy cloak, freshly glittering in the eyes of them that bee purblinde, whereunto thee it is painfull if thou weare it in its right fashion, and as it shall best become thee: and from thee it may bee shortly taken of him that did put it on thee, if thou use it negligently; or that thou weare it not comely and as it behoveth. Therefore, whiles thou wearest it, know thy selfe: know that the name of a Soveraigne or Ruler, without actuall government, is but a shadow. Government standeth not by word only, but principally by act and example. By example of Governours men do rise or fall into vertue or vice.

Aristotle. Rulers more grievously do sinne by example, than by their act: and the more they have under their governance, the greater account have they to render, that in their own precepts and ordinances they be not found negligent.

And to put them the more in remembrance of their high estate, authority and calling (and their right order of life due unto the same) here is the minde of Claudianus (a noble Poet, of famous memory) set forth by the right worthy and worshipfull Sir Thomas Eliot, Knight: in his Book called, The Governour.

The

The Verſes following.

THough thy power ſtretch both far and large, Claudian.
Through Inde the rich, let at the worlds end:
And Mede with Arabia be both under thy charge,
And alſo Seres, that ſilke to us doth ſend,
If feare thee trouble, and ſmall things thee offend,
Corrupt deſire thy heart hath once imbraced,
Thou art in bondage, thine honour is defaced.
Thou ſhalt be deemed then worthy for to reigne,
When of thy life thou winneſt the maſtery,
Evill cuſtome bringeth vertue in diſdaine.
Licence ſuperfluous perſwadeth much folly,
In too much pleaſure ſet not felicity:
In luſt or anger doth thy minde allayle,
Subdue occaſion, and thou ſhalt ſoon prevayle.
What thou mayſt do, delight not for to know,
But rather what thing will become thee beſt,
Embrace thou vertue and keep thy courage low,
And think that alway meaſure is a feaſt,
Love well thy people, careall'o for the leaſt,
And when thou ſtudieſt for thy commodity,
Make them all partners of thy felicity,
Be not much moved with ſingular appetite,
Except it profit unto thy ſubjects all,
At thine example the people will delight,
Be it vice or vertue, with thee they riſe and fall,
No law is avayle, men turne as doth a ball,
For where the Ruler unliving is not ſtable,
Both Law and Counſell is is turn'd into a fable.

Thoſe that have any authority and gouvernment committed to them ought to know the bounds of their eſtate and calling, their office and duty,

being

being themselves but men mortall among men, and instructors and leaders of men. And that as obedience is due unto them, so is their study, their labour, their industry, with vertuous example due to them that be subject to their authority.

Alex. Sev. Authority ought to bee given to such as care least for it: and kept from them which presse fastest towards it: for hee that desireth it would have it for his only commodity: hee that looketh not for it, considereth that he is chosen for others necessity. Therefore how divers their ministrations is, it ever appeareth whereas both happeneth.

Socrates. A King ought not to trust him that is covetous, which setteth his minde to get riches: nor him that is a flatterer, nor any to whom he hath done wrong, nor in him that is at truce with his enemies.

Aristotle. It is better for a Realm, Countrey, or City to be governed by the vertue of a good man, than by a good Law.

Plato. Except wise men be made Governours, or Governours be made wise men, mankinde shall never have quiet rest, nor vertue bee able to defend her selfe.

Happie is that City, or Countrey, that hath wise men to govern it.

Aristotle: Men ought not to be chosen for their age, nor for their riches, but for their wisdome and vertuous conditions.

When wretched worldlings and fooles for their wealth, are rather chosen to rule and govern in the Common-weale, than the vertuous, wise, and learned men, it must needs follow, that in stead of fame and honourable report, that should worthily

worthily rebound to the godly and wise Electors, grave & ancient Fathers of the City or Countrey, for their dutifull, carefull, and fatherly choyce, tendring the state of the Common-wealth, and the honour of their Prince, under whom they have authority to rule and choose rightly: (for who loving deerely their Prince, whom they know to be wise and vertuous, will choose to rule under him a foolish man, hurtfull and vicious?) shame shall then be spoken of them, the buckled browes of majesty shall be bent against them, the vertuous and wise shall eschew them, worthy credit is not to be given unto them, an horrible crime is committed by them: for the Prince and the people are glutted by them, the fierce fury of God hangeth over them, and the Prince by Gods justice ought sharply to punish them: for they are not as they ought to be, faithfull fathers, friends and favourers of their Countrey, but step-fathers, very adversaries, wicked conspiratours, and traytours to their Prince and Countrey.

Most miserable is the state of that Countrey and Common-wealth, where rich men that bee fooles, are more commonly chosen than rich wise men, or poore men enriched with wisdome, to govern in the Common-wealth. Protegen.

Reason and godlinesse deny not, but it were better that the goods of wicked worldlings or rich fool shemen should beare (by true hands, or else by the common Treasure) the charges of the poore and vertuous Governour (by whom great godlinesse and much honour shall be encreased) rather than the vicious and rich faulty fondling should rule, by whom Common-weales are destroyed, or at the least hindered and defamed. Legmon.

For

For as the wiseman who hath his wisdome upholdeth the state, and purchaseth wealth, fame, and honour to the City: so the foolish or ungodly man overthroweth the state, bringeth losse, shame, and dishonour to the City. And if custome (vicious) be the ground of civill choyce to governe among a few affectionate, fond, or corrupted persons, that are wealthy, not respecting duly (as they ought) the straight office and duty of a governour: the high state himself of most Princely Majesty ought speedily to redresse that foule enormity, whereby due obedience is neglected, godly lawes infringed, justice not executed, sin not duly punished, his own honour impaired, his people with penury impoverished, and the root is daily nourished, whereby is increased heaps of Gods fury for the plaguing most bitterly both of Prince and Country.

The misdoings of the Prince are a scourge to the Commons.

What greater ground of disloyall? What greater occasion of dishonour? What greater and more huge heaps of mischiefes and inconveniences can be attempted and raised up against the Majesty of God: or against the Prince and the people of God (in godly common wealths) than by putting vain, wicked, and rich worldlings, or only a rich foolish ideot in the roome of Majesty, and godly authority, whereas hee himself should of all others bee most straightly tyed and restrained from his wicked attempts and foolishnesse.

Iustinian. Imperat.

It is required in a godly Ruler or King greate, to be in his calling wise, learned in Gods Law, and in life and conversation upright and pure.

An unworthy person to bee exalted in diguity is great wickednesse. Mar. Aur.

Three things are to be pitted, and the fourth not to bee suffered: a good man in the hands of a shrew: a wise man under the governance of a foole: a liberall man in subjection to a caitife: and a foole set in authority. Hermes.

Where good order and governance falleth, obedience decayeth, boldnesse encreaseth, deceit scapeth, injury prevaileth, avarice corrupteth, and the estate of a weale-publick soone after perisheth. Alex. Sev.

Those men that should rule and have authority over others, ought to be such persons as never were infamed with any notable vice, and whose lives be inculpable, and therewith sufficiently furnished with wisdome and gravity, voyd also of all private affection, feare, avarice, and flattery: who like Chirurgions shall not forbeare with corrosives and medicines to draw out the festered and stinking cores of old marmoles, and inveterate sores of the weale-publick, engendred by the long custome in vice.

It becommeth a King to take good heed to his counsellors, to finde who follow their lusts, and who attend the Common-weale, that he may then know whom for to trust. Plutarch.

Glorious is that Common-wealth, and fortunate is that Prince, that is Lord of young men to travell, and ancient persons to counsell.

Unhappy is that Prince that esteemeth himselfe happy to have his coffers full of treasure, and his Counsellmen of cursed and evill life. Mar. Aur.

All that have authority should temper it with wisdome and pureness of living.

If a King be mercifull, his estate shall prosper, and his wisedome shall helpe him in his need: if he be just, his subjects shall rejoyce in him, and his reigne shall prosper, and his estate continue.

Hermes. The strength of a King is the friendship and love of his people.

Mar. Aur. When a Prince is greatly beloved of his comminalty, and is vertuous of his person, then every man saith, (if he have not good fortune) although our Prince want good fortune, yet his worthy vertues faile not, and though hee be not happy in his intents, yet at the least hee sheweth his wisedome in the meane season.

And though fortune denyeth him at one houre, yet at another time sher agreeth to his wisedome. And contrariwise, an unwise Prince and hated of his people, by evill fortune runneth unto great perill.

The Prince is in great perill, and the commonwealth is in evill adventure, where many intentions be among the Governours.

Aristotle. It is a great happinesse to the people to have a righteous Prince, and it is a great corruption unto them to have a corrupt and vicious Ruler.

Plutarch. A King ought to bee of a good courage, to bee courteous, free and liberall: to refraine his wrath where he ought, and to shew it where it most needeth: to keepe himselfe from covetousnesse: to execute true justice, and to follow the vertuous examples of his good Predecessours. And if it chance that the strength of his body faile, yet ought he to keepe the strength of his courage.

Mar. Aur. Princes live more surely with the gathering to them men of good living and conversation, than with treasures of money suffred in their chests.

The

The most secret counsell of a King is his owne conscience, and his good deeds are his best treasure. Assaron.

A King most surely governeth his Realme, if he reigne over his people as a Father doth over his children.

A man shall not well governe a City or Country, and set in good order the manners of the people except hee be well and sufficiently furnished with eloquence, wherewith onely he may perswade effectually, stirre, incline and leade where hee listeth the mindes of the grosse multitude. Agesilaus.

Whosoever provideth but for part of the people, and is unmindfull of the rest, they bring in sedition and discord, a thing most hurtful to the common-wealth, whereby it commeth to passe, that some do seeme flatteringly to fawne upon the people, some affectionate to the Nobility, but very few to please and content the whole. Tullius.

Governours of the weale-publick must observe these two precepts: the one is, that they so maintain the profit of the commons that whatsoever in their calling they do, they must referre it thereunto, alwayes forgetting their own commodity: the other is, that they bee (in any wise) carefull over the whole body of the common-weale: lest while they vphold some one part alone, they leave all the rest miserably destitute. Plato.

Modesty is a vertue most necessary for all Rulers and Magistrates; whereby in the handling of all matters, they yeeld nothing to affections, but do follow most aptly that same, which seemeth to be comely, upright, and allowable. And it is also a meane to restraine them, that in following the rigour of the law, they do not overmuch pinch or impoverish their poore subjects.

Tullius. A prudent, grave, and upright Governour of the Common-wealth, without respect of persons or part-taking, will rather give himselfe wholy to the profit and commodity of the same, than to hunt for riches, or the encreale of honour: for hee will very gladly and uprightly seek to defend the whole state, and to make provision (as hee may) for all men indifferently.

Alex. Sev. He that would be a Ruler or Governour, should first learn to be a subject: for truly a proud and covetous subject shall never be a gentle and temperate Governour.

Next unto God, who is so great a father, as he who is the father of a whole Country? that is, Father of them that be fathers, their children, and whole families? how much then ought the care of him to exceed the care of all others? the charity of him, the love of all others? the wisedome of him, the prudence of all others?

Democrit Rule and authority in a good man doth publish his vertue, which before lay hid: in an evill man, it ministreth baldnesse and licence to do evill, which by dread was before covered.

Alex. Sev. He, that exerciseth his office duly, uprightly, and circumspectly in the Common-weale, at the end, when he shall depart and leave his office, the publick-weale shall be bound to pray for him, and to render unto him most due and hearty thanks.

The office of Kings is to heare the complaints and causes of all persons without exception.

Phil. Rex. So great is the person and dignity of a King, that in using his power and authority as hee ought, he representeth among men here upon the earth, the glorious state and high majesty of God in heaven.

Under

Under the King are both free and bond men, and they be both subject to his power, and are all under him: and he is a certain creature that is not under man, but only under God.

The King hath no peere or equall in his Kingdome: hee hath no equall, for then hee should lose his dignity and authority of commanding, since that an equall hath no rule or commandement over his equall.

The King himselfe ought not to be under man, but under God & the Law, because the Law maketh a King. Let the King therfore attribute that unto the Law, that the Law attributeth unto him, that is, dominion and power: for he is not a King, in whom will, and not the Law, doth rule; and therefore he ought to be under the Law, seeing he is the vicegerent of God here upon the earth.

Who so commeth to the office of a King, armed aforehand with the precepts of Philosophy, cannot lightly swerve from the right trade and pathway of vertue.

The chiefe act of a King is to reject no person, but to make all persons profitable to the Common-weale.

Wise Princes may make very profitable instruments, as well of the evill persons as of the good.

A Kings good word is better than a great gift of another man.

Kings must love honest persons, and punish the unhonest.

Nothing can be to a Prince more royall, than if he make the state of the Realm better than it was before it came into his hands.

Malicious and evill men make Princes poore,

and one perfect good man sufficeth to make a whole Realme rich.

A Prince that is godly and vertuous, is the glory of his fathers age.

Zeno. A good Prince differeth nothing from a good father.

Protogenus In evill disposed King is like corrupted carren, that maketh the earth to stink round about it: and the King that is good and vertuous, is like the faire and sweet running river, that is commodious and comfortable to every creature.

Pithagor. Subjects are to their Kings as the winde is to the fire, for the stronger that the winde is, the greater is the fire.

Plato. As a small spot or freckle in the face is a greater blemish than a scarre or knot in the body: so a small fault in a Prince seemeth worse than a greater in a private person.

As a Shepheard among his sheepe, so ought a King to be among his subjects.

Hermes. Like as a small disease, except it bee looked to in time and remedied, may be the destruction of the whole body: so if Rulers be negligent, and looke not to small things whereunto greater do depend, and see them reformed in due time, they shall suffer the common-weale to decay, and not be able to reforme when they gladly would.

Socrates Like as the rule ought to be straight and just, by which other rulers ought to bee tried: so ought a Governour who should govern others, to be good, vertuous, honest, and just himselfe.

Like as the Sunne is all one both to poore and rich: so ought a Prince not to have respect to the person, but to the matter.

Plato. Even as a good gardiner is very diligent about his

his garden, watering the good and profitable herbs, and rooting out the unprofitable weeds: so should a King attend to his common-weale, cherishing his good and true subjects, and punishing such as are false and unprofitable.

Ye kings, remember first your King the Gover- Hermes
nour of all, and as you would be honoured of your subjects, so honour you him. Use no familiarity with any vicious person. Trust none with your secrets before you have proved them. Sleepe no more than shall suffice the sustentation of your bodies. Love righteousnes & truth. Embrace wisedome. Feed measurably. Use no excesse in apparel.

Remember that good governance is in vertue, and not in beauty and costly apparell. Reward your trusty friends. Favour your communalty, considering that by it your Realmes are maintained. Love learned men, that the ignorant may thereby bee incouraged to learning. Defend the true and just, and punish the evill doers, that others admonished thereby may flie the like vices. Cut off stealers hands. Hang up theeves and robbers, that the high wayes may be sure. Burne the Sodomites. Stone the adulterers. Beware of lyars and flatterers, and punish them. Suffer not swearers to escape unpunished. Visit your prisons, and deliver the unguilty persons. Punish immediatly such as have deserved it.

Follow not your owne wils, but bee ruled by counsell: so shall you give your selves rest, and labour unto others. Be not too suspitious, for that shall both disquiet your selves, and also cause men to draw from you.

The authority of Princes & Governors (which properly depend upon the authority of God (is

truly to be called Temporary, that is, but for a time, because of the alteration and weakneſſe of worldly matters, and the ordering of them: when that he which is this day greatly advanced for his authority, is sodainly the next day overthrown, and appeareth to be nothing at all.

The ſumme of all.

A King which in earth is even the ſame
That God is in heaven, of Kings King eterne,
Should firſt feare God, and buſily frame
Himſelfe to rule, and then his Realm govern
By Law, by love, by Iuſtice, and by right:
Cheriſhing the good, and puniſhing the ſtubborn,
The lengthning of his raign, doubling of his might.

Chap. III.

Of Counſell and Counſellors.

Ariſtotle. COunſell is an holy thing.

Counſell is the advice particularly given by every man, for that purpoſe aſſembled.

Plato. Counſell is the key of certainty.

Socrates. There cannot be in a man a more divine thing, than to aſke counſell how he ſhould order himſelfe.

It is to be diligently noted, that every counſell is to be approved by three things principally: that is, that it be righteous, that it be good, and that it ſtand with honeſty. That which is righteous is brought in by reaſon: for nothing is right that is not ordered by reaſon. Goodneſſe commeth of vertue: of vertue and reaſon proceedeth honeſty, wherfore counſell being compact of theſe three, may bee named a perfect captain, a truſty companion, a plain and unfained friend.

The

The reward for divers services a man may make, but the reward for good Counsell God had need to do it. Mar. Aur.

The greatest reward that one friend may do to another, is in great and waighty matters to succour him with good counsell.

He that giveth good counsell to another, beginneth to profit himselfe. Socrates.

The most easie thing in the world is to give good counsell to another, and the most hard and highest thing is, a man to take it for himselfe.

There is no man so simple but hee may give good counsell though there be no need, and there is none so wise, that will refuse counsell in time of necessity.

When thou dost amisse take better counsell. Titus Liv.

Many things be impeached or let by nature: which by counsell be shortly atchieved.

Without counsell see thou do nothing, and then after thy deed thou shalt never repent thee.

Follow rather dangerous honesty, than secure utility: albeit that indeed utility can hardly bee discerned from honesty. Segunius.

Be not ashamed to take counsell in small matters every houre. Legmon.

The end of all doctrine and study is good counsel.

When counsell is taken of divers, then if any fault bee, it shall be divided amongst them all. Though the determination might bee done, by a few, yet take counsell of many: for one will shew thee all the inconveniences, another the perils, another the damages, another the profit, and another the remedy. And let thine eyes as well upon the inconveniences that they say, as upon the remedy that they offer. Mar. Aur.

The

Mar. Aur. The Counseller that hath his minde ouercome with ire, and his heart occupyed with enuie, and his words outragious to a good man, it is reason that hee lose the fauour of God, his priuitie with his Prince, and his credence with the people: for hee presumeth to offend God with his euill intention, to serue the Prince with euill counsell, and to offend the common-wealth with his ambition.

That publick weale is in better state where the Prince is voyd of grace, than where the Kings counsellers and companions be euill and wicked.

Protogenus It is not conuenient that hee which is called to the high estate of a Counseller should spend all the night in sleep, or whole day in pastime.

Aug. Cæs. He is to be called a good Counseller, which while hee consulteth in doubtfull matters is voyd of all hate, friendship, displeasure, or pitty.

Wrath and hastinesse be very euill counsellers.

Alex. Sev. Those Counsellers seeme to bee vertuous, wise and honourable, which can content themselues and reioyce that they haue so wise & vertuous a Prince that preferreth the weale of his people before any priuate affection or singular appetite.

Where there is a great number of Counsellers, they all being heard, needs must the counsell be the more perfect.

Tullius. In things most prosperous, the counsell of friends must be used.

Progogeus He that giueth counsell, and praiseth himselfe, would faine be called a wise man.

Socrates. If thou wouldest know a mans counsell in any matter, and wouldest not haue him to know thine intent, talke as the matter were another mans. so shalt thou know his iudgement therein, and he neuer the wiser of what thou intendest.

Take

Take no counsell of him that hath his heart all Seneca.
set upon the world, for his advice shall be after his pleasure.

When thou wilt take counsell in any matter, marke well thy counsellers how they order their owne business: for if they be evill counsellers towards themselves, they will be worse counsellers towards other men.

Their counsells must needs bee alwayes full of Cobarus.
perturbations, which are onely imbracers of their owne advice.

Good counsell is the beginning and ending of Zenoph.
every good worke.

Consult and determine all things with thy Seneca.
friend, but first with thy selfe.

Give blamelesse counsell, and comfort thy friends.

He is discreet that keepeth his owne counsell: And hee is unwise that discovereth it.

Make not an angry man, nor a drunkard of thy Socrates
counsell, nor any that is in subjection to a woman: for it is not possible they should keep thy secrets.

Hee that keepeth secret that which he is requi- Aristot,
red doth well, but hee that keepeth secret that which he is not required, is to be trusted.

Hee which shall give counsell spectally to the Alex. Sev.
making of lawes, ought to consider foure things: that his counsell bee honest, that it bee necessary, profitable, and possible.

A wise man ought to take counsell, for feare of Socrates
mixing his will with his wit.

They that consult for part of the people, and Tullius,
neglect the residue, do bring into the city or country a thing most pernitious, that is to to say, sedition and discord.

Ambition

Alex. Sev. Ambition and flattery are utterly to be abhorred in a counseller.

Homer. Like as Calchos (as Homer writeth) knew by divination things present, things to come, and things that were passed: So Counsellours garnished with learning, and also experience, shall thereby consider the places, times, and personages, examining the state of the matter then practised, and expending the power, assistance, and substance: also revolving long and oftentimes in their mindes things that bee passed, and conferring them to the matters that bee in experience, studiously do seek out the reason and manner, how that which is by them approved, may be brought to effect: and such mens reasons would bee throughly heard, and at length. For the wiser that a man is, in tarrying his wisedome increaseth, his reason is more lively, and quick sentences aboundeth. And to the more part of men, when they bee chafed in reasoning arguments, solutions, examples, similitudes, and expediments do resort and (as it were) flow unto their remembrance.

Hermes. As a Physitian cannot cure his patient, except hee knoweth first the truth of his disease: even so may a man give no good counsell, except he know throughly the effect of the matter.

The summe of all.

Counsell is a thing so needfull and holy;
That without it no work may prosper well,
Wherefore it behoveth him that hateth folly,
Nought to begin, without he take counsell.
which whoso useth, shall never him repent,
Of time or travell, that he therein hath spent.

Of

Chap. IV.

Of Honour, Glory, Nobility, and Worship.

FIrſt and above all things, let man conſider that from God only proceedeth all honour, glory, nobility, and worſhip, and that noble progeny, ſucceſſion, nor election, to be of ſuch force that by them any ſtate or dignity may be ſo eſtabliſhed, that God being ſtirred to vengeance, ſhall not ſhortly reſume it, and perchance tranſlate it, where it ſhall like him.

All things living both in heaven and earth, Solon.
oweth unto God due worſhip and obedience. There bee two moſt ſpeciall and weighty cauſes why God ought to bee honoured and worſhiped, the one is, becauſe he ought of duty to be worſhiped, and the other, becauſe it is for our commodity, yea rather for our neceſſity.

To worſhip God, and to ſerve him truly, is, to gratifie him, or to be thankfull unto him. And no man can rightly gratifie him, but by doing that which pleaſeth him. Wherefore all kinde of worſhip which is rather grounded upon the will of man, than upon the will of God, it is to be utterly refuſed in his ſight: and imputed as vain before him, ingratefull, hurtfull, and void.

Who will ſay that hee ſerveth well which ſerveth not according to his maſters will, but as he luſteth himſelfe, doth not the very inſtinct of Nature it ſelfe, the reaſon alſo of ſervice, the ſubjection of ſervants, and the common opinion of all men ſhew, that as the bodily maſter ought to bee reverently ſerved and obeyed, much rather the

high

high and puissant God that ruleth over all.

Socrates. God ought to bee worshipped and serued as hee himselfe commandeth to be worshipped and serued.

They are to be counted but fodlish, that do esteeme the seruice of God to consist in those things which be rather instituted by the deuice of man, than of God himselfe. Let therfore the wise and godly consider well with themselues, whether the seruice and worship they do unto God (as a worke of holinesse and duty) bee worthy his will and acceptation, and whereby the conscience of a faithfull man may bee quieted and assuredly well perswaded of the onely good will of God.

Augustin. The sincere and uncorruptible seruice of God is done but in a few. He cannot be a true seruer of God, which serueth him not in the spirit of his minde, and in truth, but fantastically, and in hypocrisie, as a beastly slaue and a counterfeiter of Gods seruice.

True worship of God (which is done in spirit and in truth) requireth not any outward or worldly beauty, but rather a spirituall beauty and comelinesse.

Plato. Honour is the fruit of vertue and truth, and for the truth a man shall be worshipped.

Mar. Aur. That thing is honourable and good, which commeth of good kinde. Hee is to be honoured among them that be honoured, that fortune abateth without fault: and he is to be ashamed among them that be ashamed, that fortune inhanceth without merit.

The worthy honour resteth not in the dignities that wee haue, but in the good workes whereby we merit.

Honour

Honour ouer great, wherein is stateliness and too much pride, bee euen like great and corporate bodies, sodainly throwen downe. Plutarch.

Honour, glory, and renown, are to many persons more sweet than life. Phil. Rex.

The surest way to attaine glory, is, for a man to indeavour himselfe to be such a one indeed as he would be counted to be. Socrates.

True glory taketh deepe roote, and spreadeth abroad, but all counterfeit things do wither as little flowers: neither can there any forged thing be durable. Tullius.

Hee that to his noble linage addeth vertue and good conditions, is highly to be praised.

Humility is the sister of Nobility.

Hee is worthy to be honoured that willeth good to every man: and he much unworthy honour, that seeketh his owne wealth, and oppresseth others.

Honors, riches, pleasures, and others of the same kind (which seeme profitable) are never to be preferred before friendship.

Nobility is not onely in dignity and ancient linage nor great revenues, lands, or possessions: but in wisedome, knowledge and vertue, which in man is very nobility, and that nobility bringeth man to dignity.

Honour ought to bee given to vertue, and not to riches. Anacharsis.

All men have care over their owne honour, but as for Gods honour no man regardeth it.

It is a shame for a man to desire honour because of his noble progenitors, and not to deserve it by his owne vertue Chrysost.

They that be perfectly wise, do despise worldly honour.

Where

Plato. Where riches are honoured, good men are despised.

He that honoureth rich men, despiseth wisedome.

In all wager of wrong ought greatly to bee honoured.

Mar. Aur. Hee is worthy to bee honoured that deserveth honour.

Polion. They are to be counted chiefly honourable, that in their high estate and calling, first seek the honour and glory of God, by whom they are called to honour: secondly, the honour of their Prince, under whom they have authority to rule: and thirdly, for the comfortable state of their Countrey and Common-wealth, for whom they are called to office and dignity.

It is very honourable, excellent, and praiseworthy, for a man of honour, to joyne to his high office and calling, the vertue of affability, lowlinesse, tender compassion and pitty, for thereby hee draweth unto him (as it were violently) the hearts of the multitude.

The true honour and worship is the vertue of the minde, which honour no King can give thee, nor no flattering, nor mony can purchase thee. This honour hath in it nothing feigned, nothing painted, nor nothing hid. Of this honour there is no successor, no accuser, nor defiler. This honour is not varied, nor it esteemed not the favour nor dis-favour of Princes.

Diogenes. Vain pleasure lightly perisheth, but true honour is immortall.

Socrates. Glory, Honour, Nobility, and Riches, are cloaks to maliciousnesse.

Mar. Aur. The glory of one among great men, maketh strife

strife, suspition among them that be equall, and envie among them that be meane.

Never commit thine honour to the mishaps of Fortune, nor never offer thy selfe to perill with hope of remedy. For suspitious Fortune keepeth alwayes her gates wide open to perill. All her wals be high, and her wickets narrow to finde any remedy.

Noble men, and such as are rich and wealthy in this world, are to bee compared to a Merchants Compters, that is to say, worth thousands, and to morrow not worth two pence halfe-penny.

The glory of the ancestors, is a goodly treasure to their children.

Immortall honour is better than transitory riches.

Above and before all things worship God.

The worship of God consisteth not in words, but in deeds.

It is a right honourable and blessed thing to serve God and sanctifie his Name. Pithagor.

Worship good men, so shalt thou have the peoples favour.

Nobility is not after the vulgar opinion of men, but it is only the praise and surname of vertue.

The sufferance of Noble men to be spoken unto, is not only to them an incompatable surety, but also a confounder of repentance (an enemy to prudence) whereof is engendred this word, Had I wist: which hath beene ever of all wise men reproved.

The perfect and most principall glory consisteth in these three things: If the multitude loveth us, if also as it were marvelling at us, they think us worthy to have honour given unto us. Tullius.

The ſumme of all.

The honour and glory that worldlings deſire,
Surmounting others in riches and dignity,
Cannot long flouriſh, but they with ſmall hire
Shall end their dayes in wofull miſerie.
But vertue ſuſtaineth no ſuch calamity.
Therefore or ever thou deſire honour,
Call for grace to be thy governour.

Chap. V.

Of Law and Lawyers.

Iuſtinian. The Law (as Iuſtinian ſaith lib. 1. Pandect.) is a faculty or ſcience of the thing that is good or right.

Celſus. Celſus deſineth that the Law is a rule to do well by, which ought to be known and kept of all men.

Cicero de Lege ſaith, that the Law is a certain rule proceeding from the mind of God, perſwading right, and forbidding wrong.

Alex. Sev. Lawes bee nothing elſe than rules of Juſtice, whereby is commanded what ſhould bee done, and what ought not to be done, where a weal-publick ſhould proſper.

Law is the tryer and finder out of truth.

Hermes Ariſtot. The law of the ſpirit is to bee underſtood by faith, or the law of faith, by which a man is delivered from the ſecond death, wherein ſinne is condemned, and whereunto life may bee aſcribed, because that in remitting of ſinne it delivereth from death, and giveth life.

The grace and law of the ſpirit, furniſhed with the ſtrength of God, doth juſtifie the wicked, reconcileth the damned, and giveth life to the dead.

Nature

Nature is the Fountaine, whereof the Law springeth: and it is according to nature no man to do that whereby he should make (as it were) a prey of another mans ignorance. Tullius.

Such lawes by men are somtimes made, which rightly may be called the lawes of God. As when a law being made by man, taketh his principall ground upon the law of God, and is made for the declaration or confirmation of mans true faith, and to remoue from the godly all wicked opinions and heresies, or such light lawes, canons, or other lewd ordinances, reared up in darkenesse and ignorance by ungodly men, or by the comuon people unlearned in the law of God, to the hinderance of the said faith, or stopping the way to vertue, and that letteth the proceedings or speedy prospering of rightfull and holy lawes. And to such godly purposes they are rather called the lawes of God, than the lawes of man.

Whatsoeuer is righteous in the law of man, the same is also righteous in the law of God. For euery law, that by man is made, must euer be consonant to the law of God. And therfore the lawes of Princes, the commandements of Prelates, the statutes of Communalties, ne yet the ordinances of the godly multitude are neither righteous nor obligatory, unlesse they bee aptly consonant to the lawes of God. For by it is truly known to whom right belongeth in any respect, and whereunto also Justice orderly beareth his full force and sway.

The law of God is left unto all posterities, to touch the consciences of all men without respect, because they cannot (by Gods judgement) be excused which do sinne against right and equity. Horace.

Law and Wisdome are two laudable things, for the one concerneth vertue, and the other good conditions.

The Law necessary for a Common-wealth, is, that the people among themselves live in peace and concord, without discord or dissention.

Tullius. It shall be expedient for Governours to have in remembrance, that when according to the Lawes they do punish offenders: they themselves bee not chafed, nor moved with wrath: but be like to the Lawes, which be provoked to punish, not by wrath or displeasure, but only by equity.

Socrates. Law is the Queen of immortality.

Lawes ought to be made for no mans pleasure.

S. Bridget. in lib 40 Cap. 129. Every good law is ordained to the health of the soule, to the fulfilling of the Lawes of God, to induce the people to flee evill desires, and to be fruitfull in all good workes.

The Law must bee correspondent to the originall decree of nature, or the first example of honesty.

Tho. Aqui The Law of nature is nothing else, but the participation of the eternall Law, in the reasonable creature.

God hath graven the Law of nature in every mans minde: to frame (as it were) thereby a shew and continuesse of manners.

Where good Law and order is, all things prosper well.

Where the order of the Law may serve, weapons have no place.

Plato. A Law-maker ought to be godly, learned, and wise, and such a one as hath been subject to other Lawes.

God

God is the cauſer that Lawes be made. Antiſt.

God is the Law of ſober men.

Wiſe men liue not after the Lawes of men, but after a rule to vertue. Anaxag.

Lawes of men may bee likened to Cobwebs, which do tie or hold the little flies faſt, but the great flyes breake forth and eſcape.

Cities muſt needs periſh, when the common Lawes be of none effect.

In ciuill Law, and the loue of a ſhrew, are like vnto the ſhadow of a cloud, which vaniſheth away as ſoone as it is ſeene. Seneca.

The Law that is perfect and good, would haue no man condemned nor yet iuſtified, vntill his cauſe were both throughly heard and knowen. Boetius

The whole body of the Law ciuill hath theſe three principles, (that is to ſay) liue honeſtly, hurt no man, and giue vnto euery man his due.

Hee that maketh his Realm ſubiect to a Law ſhall reigne, and he that maketh the Law ſubiect to a Realm, may hap to reigne a while, but hee that caſteth the Law forth from his Realm, caſteth forth himſelfe. Iuſtinian.

Breake not the Lawes made for the wealth of the Country.

Indeauour thy ſelfe ſo to keep the Law, that God may be pleaſed with thee. Ariſtotle.

The Law of God cannot bee truly kept with heart, if by deed it be diſpiſed. For no man keepeth the Law with heart, vnleſſe he loue the Law: and he that loueth the Law doth according to the nature of loue, and fulfilleth it to the vttermoſt of his power. Pithagor.

There is in the Law two points, firſt doctrin to teach, & next an authority to command & compell.

The way to bliſſe is to love all men, and to be ſubject to the Lawes, but to obey God more than man.

As a ſick man is cured of his diſeaſe by vertue of a medicine: ſo is an evill man healed of his malice by vertue of the Law.

The ſumme of all.

Lawes be the rules of Iuſtice and Equity,
Whereby we underſtand our charge and duty.
To love with due order, with peace and amity,
As God and nature our hearts hath bound.
And that praiſe alſo may worthily redound
To ſuch as make Lawes through wiſdome and vertue,
Authoriſing Miniſters both faithfull and true

Of Iudges. Chap. VI.

Mar. Aur. The authority of a Iudge given to him by his Prince, ought to bee his acceſſary, and his good life his principle, in ſuch manner, that by the rectitude of his juſtice the evill ſhould feele execution thereof.

Diogenes. It is better for a man to judge after law & learning, than after his own minde and knowledge.

Cicero. A Iudge ſitting in judgement (being wiſe) ought to remember that hee is but a man, and to conſider alſo that ſo much as is committed unto him, is at all times lawfull for him to accompliſh. And to remember that not onely power, but credit is alſo given unto him, and not to appoint that which is not according to the law: and therewith diligently alſo to marke what matter it is which is in controverſie. Both theſe things are much

to

to be noted. And also it is the point of a just Iudge to entertaine neere about him these foure very noble and worthy Counsellers, namely, the Law, Fidelity, Religion, and Equity: and to separate farre from him these false Deceivers, that is to say Concupiscence, Feare, Envie, and all unlawfull desires.

Hee is an unjust Iudge that doth things either of envie, or of favour.

Iudges inclined to greedinesse and corruption, are oftentimes pulled away from their pretences by the multitude of bribes and gifts.

What thing can bee more monstrous, than that Iudges should ordaine men to put away evill customes from them that bee evill, when they themselves be the inventers of new vices? Mar. Aur.

Such persons are to be chosen for Iudges, as are learned in the lawes, as be ancient, and such as be known to be of good conscience, and unto them is to be appointed an honourable stipend. Alex. Sev.

Wee be admonished to judge our selves, not according to the reckoning of mans judgement, but according to the infallible censure of God.

When the Iudge giveth sentence, hee must remember that God is his sure witnesse, that is to say, the beholder inwardly of his own secret conscience, than the which God hath given nothing unto man that is more divine and heavenly. Cicero.

The judgements of God are many and secret, but they are all true, holy, and good.

Both hatred, love, and covetousnesse, causeth Iudges oftentimes to forget truth, and leave undone the true execution of their due and straight charge. Aristotle.

They are worthy to bee accounted wicked

The way to blisse is to love all men, and to be subject to the Lawes, but to obey God more than man.

As a sick man is cured of his disease by vertue of a medicine: so is an evill man healed of his malice by vertue of the Law.

The summe of all.

Lawes be the rules of Iustice and Equity,
Whereby we understand our charge and duty.
To love with due order, with peace and amity,
As God and nature our hearts hath bound.
And that praise also may worthily redound
To such as make Lawes through wisdome and vertue,
Authorising Ministers both faithfull and true

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Iudges inclined to greedinesse and corruption, are oftentimes pulled away from their pretences by the multitude of bribes and gifts.

What thing can bee more monstrous, than that Iudges should ordaine men to put away evill customes from them that bee evill, when they themselves be the inventers of new vices? Mar. Aur.

Such persons are to be chosen for Iudges, as are learned in the lawes, as be ancient, and such as be known to be of good conscience, and unto them is to be appointed an honourable stipend. Alex. Sev.

Wee be admonished to judge our selves, not according to the reckoning of mans judgement, but according to the infallible censure of God.

When the Iudge giveth sentence, hee must remember that God is his sure witnesse, that is to say, the beholder inwardly of his own secret conscience, than the which God hath given nothing unto man that is more divine and heavenly. Cicero.

The judgements of God are many and secret, but they are all true, holy, and good.

Both hatred, love, and covetousnesse, causeth Iudges oftentimes to forget truth, and leave undone the true execution of their due and straight charge. Aristotle.

They are worthy to bee accounted wicked

Iudges who either of errour, affection, corruption, or negligence do discharge the wicked, and condemne the iust and innocent.

Socrates. Whatsoever it shall chance thee to heare, thine eye not consenting and knowledging the same, beleeve not, nor hastily credit thine eare, but beleeve and give iudgement rather by thine eye.

Bias. It is better for a man to be a Iudge among his enemies than among his friends. For of his enemies he may make one his friend, but among his friends he shall make one his enemy.

Mar. Aur. Certainly the Iudge that winneth more good wils than money, ought to be beloved: and he that setteth for money, and loseth the good wils forever, ought to be abhorred as the pestilence

Alex. Sev. Covetousnesse and wrath in Iudges are to bee hated with extream detestation.

Mar. Aur. The Iudges to whom is given authority to redresse and amend wrongs, bee they that otherwhiles cause more griefes, and stirre up greater mischiefes.

Hee that is not deceived by flatterers, that is not corrupted with gifts, and not forgetfull of his understanding, that man may rightly bee called a good Iudge.

The summe of all.

Iudges to whom authoritie is given,
From their liege Lord and most deere Soveraign,
To rule rightly his lawes they should be driven:
By wisdome and learning chiefly to refrain
From covetise that hath truth in disdain
For Iudges that should ease and assuage many griefes:
Are sometime th' occasion of great mischiefes.

Chap.

Chap. VII.

Of Iuſtice and Injuſtice.

IUſtice properly is nothing elſe than a conformity of all things in the reaſonable creature to the law of Gods minde, by which is commanded that God be loved above all things, and that a man love his neighbour as himſelfe. Mar. Cell.

Iuſtice is not only a portion or peece of vertue, but it is entirely the ſame vertue, and thereof only (ſaith Tully) men be called good men: as who ſaith without juſtice all other qualities and vertues cannot make a man good. Ariſtotle. Tullius.

Iuſtice is a will perpetuall and conſtant, which giveth to every man his right. In that it is named conſtant, it importeth fortitude in diſcerning what is right or wrong, Prudence is required. And to proportion the judgement or ſentence in an equality, it belongeth to temperance: all theſe together conglutinated, and effectually executed, make a perfect definition of juſtice. Seneca.

The moſt excellent and incomparable vertue called Iuſtice: is ſo neceſſary and expedient for a ruler and governor of a publick weale, that without it none other vertue can be commendable, nor wit, nor any manner of doctrin profitable.

The foundation of perpetuall praiſe and renowm is Iuſtice: without the which nothing can bee commendable. Which ſentence is verified by experience, for be a man never ſo valiant, ſo wiſe, ſo liberall or bounteous, ſo familiar or curteous: if he be ſeene to exerciſe Injuſtice or wrong, it is often remembred: but the other vertues bee ſeldome reckoned without an exception. Which is in this manner: as in praiſing a man for ſome Tullius.

good

good quality, when hee lacketh iustice, men will commonly say. Hee is an honourable man, a bounteous man, a wise man, a valiant man, saving that hee is an oppressour, an extortioner, or is deceitfull, and of his promise unsure. But if he be just, with the other vertues, then it is said: He is good and worshipfull, or hee is a good man and an honourable, good and gentle, good & hardy: so that Iustice onely beareth the name of good, and like a captaine or leader, exceedeth all vertues in every commendation.

These bee the words of a Prince that sendeth forth any person with the charge of Iustice.

Aug. Cæs. Would God these words were well planted in the hearts of all Princes, Rulers Iudges, & Iusticiaries

I put not the confidence of mine honour into thine hands, nor commit to thee my Iustice, to be a destroyer of innocents, nor an executioner of sinners, but that with one hand thou shalt help the good, to maintain them therein, and with the other hand to help to raise them that bee evill from their wickednesse. And mine intention is to send thee forth to be a protectour of orphans, and an advocate for widowes, a chirurgion for all wounds, a staffe for the blind, and a father to every person, to speak faire to mine enemies, and to rejoyce my friends.

Mar. Aur.

Every Prince committing charge of iustice, to him that hee seeth unable to execute the same, or doth not principally for iustice sake accomplish iustice, but doth it for his own profit, or else to please the party, think surely when the Prince doth not regard this, by some way that he thinketh least of, hee shall see his honour infamed, his credence lost, his goods diminished, and some great chastisment come to his house.

It is an ungodly thing to commit the authority of

of juſtice into the hands of an unjuſt man.

The unjuſt men do great injuſtice to ſpeak evill of them that be juſt, and ſpecially of God, for hee is moſt juſt.

As God doth never unjuſt things, ſo man never lightly doth any juſt things.

Nothing ought to be promiſed, which ſhould be in any wiſe contrary to Juſtice. Tullius.

Array thy ſelfe with Juſtice, and cloath thee with Chaſtity, ſo ſhalt thou bee happy, and thy works proſper. Seneca.

Uſe Juſtice, and thou ſhalt be both beloved, and alſo feared.

All that is done by Juſtice is well done: but all that is done otherwiſe is evill.

Juſtice is a meaſure which God hath ordained upon the earth to defend the feeble from the mighty, and the true from the untrue, and to root out the wicked from among the good. Plato.

No man can be juſt that dreadeth death, paine, baniſhment, oppreſſion, or poverty: or any that before equity preferreth the contraries. Tullius.

Sweet hope followeth him that liveth holily and juſtly, nouriſhing his heart and cheriſhing his old age, and comforting him in all his miſeries. Homer.

None delighteth in juſtice, but the juſt man.

If thou have alwayes reſpect unto juſtice, and conſider the cauſes with a prudent mind, the great knowledge of the Law civill ſhall not much trouble thee. Alex. Sev.

Hee that uprightly intendeth to the commonweal, may well be called juſt: but he that intendeth to his own only profit, is a vicious perſon.

Without Juſtice no Realme may proſper.

Without Juſtice no city may long be inhabited.

Be

Be not ashamed to do justice, for all that is done without it is tyranny.

Two manner of wayes all injuries are done: the one is with-holding anothers right: and the other is taking away anothers right.

Mar. Aur. Every man in generall loveth Justice, yet they all hate the execution thereof in particular.

Zeno. There is neither Justice nor friendship in them among whom nothing is common.

Alex. Sev. The rigour of Justice which seemeth to be in Princes, in punishing offenders against the weale-publick, is but a forme of discipline convenient and necessary, having regard to such persons as be found corrupted with all kinds of vice, and having their minds and wits all disposed to folly, which being a generall detriment, Princes should use therein a more sharp remedy; and therefore consequently, it should be found the more convenient and speedy.

Mar. Aur. It is a great custome, and righteous justice; he that willingly draweth to sinne, against his will should be drawn to pain.

Phil. Rex. Haynous transgressions must of necessity bee suppressed by due justice, correction, and punishment.

The chiefe cause why evill and mischievous men ought to be punished in this life, is, that other being restrained with the feare of the penalty, may abstain from sin, and that the quietnesse also and safety of mans life may be preserved.

Justice exalteth the people: but sufferance to sinne, maketh the people most wretched and miserable.

Like as a good Prince is alwayes most gratious, most favorable, and bounteous unto all such

as

as be ſincere in their miniſtrations, and ſupporters of equity: ſo is he rigorous, ſharp and terrible to ſuch as be corrupt Iudges, and oppreſſours of Iuſtice.

There is nothing to bee more abhorred than the ſelling of Iuſtice, which knoweth no reward: Alex. Sev. How much more intollerable is the ſelling of injuſtice, or wrong, whereby the one part ſuffereth dammage by ſuſtaining of wrong, the other is more indammaged by loſing of his good name, and alſo his money (if it happen) as it hath done oftentimes by a good and righteous Gobernour, that he which hath done wrong, be compelled to make reſtitution.

There bee two kinds of injuſtice, the one is of Tullius. ſuch as do wrongfully offer it, and the other is of thoſe, who although they bee able, do not defend the wrong from them, unto whom it is wickedly offered.

Like as extortioners and bribers are to be impoverished, ſo good men and juſt are to be inriched.

As the cutting of Vines, and all other Trees, is cauſe of better and more plentifull fruit: ſo the punishment of the bad, cauſeth the good to flourish.

There is nothing more unpoſſible to correct, than the manners of him who will ſeeme to know all things and yet contemning the good, will only imbrace thoſe things that be evill.

Men that have not in themſelves a perfect and ſound minde, are to be utterly rejected, as corrupted both in judgement and in minde. And if there come from them any appearance of wiſdome, it ſhall tend rather to the doing of miſchiefe, than to the doing of any goodneſſe.

As the vertue of Iuſtice maketh clemency the more

more excellent and noble: so on the other side clemencie also maketh Justice the more amiable and seemely.

Alex. Sev. Justice maketh lawes, and not lawes Justice: also hee that readeth the law seeth the commandement of Justice, but seeing the law onely in that, that he seeth it, he doth know Justice. But contrariwise, he that knoweth Justice, by her may he discerne what is right, or what is wrong, what is equall or unequall, and by the patterne of Justice may invent a remedie proper or necessary, which expressed in word or writing may be called a law.

The knowledge of Justice either happeneth by speciall influence from the high God, or else it is gotten with the study of wisedome comprehended in the books of wise men: who of Pythagoras were called Philosophers, which doth signify the lovers of wisdome: Wherefore they which by divine inspiration, or by study of the works of excellent wise men, have the true knowledge of Justice, and have best understanding what is just, and consequently can provide remedies according to Justice, which remedies, if they once be made universall, they be lawes, howsoever they be pronounced, bee it by a multitude, or by one person.

The summe of all.

The vertue of Iustice both precious and incomparable,
Should be fast fixed in the hearts of all Governours,
Without which vertue nothing may be commendable,
Before God, the King, and the higher powers,
Or otherwise reliefe to base inferiours.
For the wicked uniust man that hath Justice to keep,
To defraud the poore righteous full closely doth creep.

Of

Chap. VIII.

Of Parents, and bringing up of youth.

What manner children shall be born lyeth in no mans power, but the right bringing up that they may prove good, lyeth in his power. Licurgus.

Parents that indeed are good parents, ought to know how to bring up their children. Mar. Aur.

If thou hast under thee a charge of children and family, bring them up reverently, in obedience and chastity.

So prepare for thy children in their youth, that they afterwards fall not to wickednesse, and then their sinne to be imputed unto thee.

It is to bee imputed unto bringers up of children if afterward they prove to be wel-mannered, or otherwise. Philip.

Those parents are to bee blamed that are very carefull to heap up riches, and take no care for the good bringing up of their children.

Good bringing up is the head of good manners. Socrates.

Good bringing up maketh a man well disposed.

He is perfect, which to his good bringing up joyneth other vertues.

It is not possible for him to bee of vertuous disposition, that is wealthy and wantonly brought up in rioting and pleasures. Seneca.

Noble wits corrupted in bringing up prove more unhappy than the other that be more simple. Plutarch.

The childe is not bound to his parents, of whom he hath not learned some good thing.

This all men (naturally) receive of their parents, and to bee alwayes remembred of them for their comfort: which is, that no man liveth so poorly in this world as he poorly came into it. Plato.

The

Socrates. The better of birth that a child is, the better ought his bringing up to be.

Alex. Sev. Children by their lascivious and remisse education, grow in time to be persons most monstrous, and filthy in conversation of living.

Diogenes. Children ought of congruence to be trained and framed to vertuous disposition.

Tullius. Parents ought to rebuke and chastise their children, and that secretly in their houses.

Seneca. We teach our children liberall Sciences, not because those Sciences may give any vertue, but because they make the minde apt to receive vertue.

Alex. Sev. The studious father careth more how to bring up his children in honesty, than how to live pleasantly. The wise Father more considereth what his Son shall be in estimation of other men, than how he may content his singular affection.

Mens children be of divers and sundry conditions; some be of nature apt to vertue and towardnesse, and some of nature not so prompt and benevolent, wherefore by education they must thereunto be formed. Some be quick of wit, some dull in capacity.

Of sharp wits, some do most resplendith in acts that be honest, and others seeme quickest in malice and shrewdnesse.

The good and diligent Father or Master, either of them is equally carefull, and assayeth first by education, to make them all comfortable to his good intention and appetite.

Pithagor. Use examples, that such as thou teachest may understand thee the better.

Plato. Be sober and chast among yong folke, that they may learn of thee, and among old that thou mayst learn of them.

He

hee ought not to lie that taketh upon him to teach others.

Children must even from their very youth, bee fruitfully trained in exercising and doing the best and most godly things, for nothing sticketh more fast than that which is received and taken of pure youth, not yet infected with perverse and crooked manners and opinions. Quintilia.

Nothing either sinketh deeper, or cleaveth faster in the minde, than that which in youth and tender yeeres is poured in. Fabius.

What thing in youth a man most hath in ure,
The same he till death, to keep shall be sure:
He therefore that in age good fruit would mow,
In youth let him strive good seed for to sow. Eurip.

As long as a Tunne or Vessell doth last,
Of the first liquor it keepeth the tast:
And youth being season'd in vert'ous labour,
Will ever after thereof keep the savour. Horace.

Like as wax is apt and pliant to receive any print or figure: so is a young Child apt to any kinde of learning. Hermes

Like as there is no beast so wild, but diligence may make tame: so there is no Child so untoward nor so wit so unruly, but that good bringing up may make gentle and vertuous. Aristotle.

Like as there is no tree, but will wax batren, and grow out of fashion if it be not well tended: so there is no wit so good, but will wax evill, if it be not well applied. Plutarch.

Like as they which bring up horses well, teach them first to follow the Bridle: so they that teach Children, must first teach them to give eare to that which is spoken. Socrates.

He that teacheth good to others, and followes it Seneca.

not himselfe, is like him which lighteth a candle to others, and goeth himselfe darkling.

Alex. Mag. We are no lesse bound to our School-masters that rightly teacheth us, than wee are to our very naturall parents.

Quintilian It is most meet to be instructed by them that be best learned, forasmuch as it is difficult to put out of the minde that which is once setled: the double burden being painfull to the Masters that shall succeed, and verily much more to unteach, than to teach.

Horace. What instructions soever thou entendest to give, be not too tedious therein, that the minds of the hearers may more easily perceive it, and the better retain it.

Mar. Aur. The teachers of Princes, and masters of scholers, profit more in one day with good examples, than a whole yeere with many lessons.

The master that instructeth, ought first to give to his scholler a strong bridle and sharp bit, to the intent that hee may bee well mouthed, so that no man take him with lies.

Iuvenal. Those that bee young and with-hold due reverence from their elders, are not worthy of life.

Chilon. The honor due unto our Parents, is none otherwise to be understood, but to judge discreetly, reverently, and honorably of our Parents, and to esteem well of all their doings, not only of elders, but principally, because they be Parents, whom God used as instruments, to the intent, that by them we might have naturally in this world our first beginning and entrance into life, and by whom after our birth wee bee most tenderly brought up, carefully attended upon, naturally beloved, and most daintily fed and nourished,

In honouring of our Parents, we do not only honour the great vertue and power of God, but also the excellency of his goodnesse, whereby wee are made and born men, even of the blood of man.

It is the first Law even of Nature, that wee should dearely love our Parents. Val. Max.

If children use to eat and sleep over-much, they be therewith made dull to learn.

It appertaineth to Princes to see that their Children be well brought up, informed in wisedome, and instructed in manners, that they may be able after them, the better to rule and govern their kingdomes. Solon.

The summe of all.

Parents and Masters that have charge over youth,
Ought well to regard their office and duty.
And bring up their children in Gods holy Truth,
By word and example both honest and godly,
Rebuke, chastise, and instruct them gently:
For as they shall order themselves hereafter,
It will be imputed unto their teacher.

Chap. IX.

Of Obedience.

OBedience is a vertue of high and great estimation before God, who willeth it to reign in the hearts of all men, to shew and set forth the love and amity due to God and man. As the Philosophers write, be favourable to all men, be obedient, and in subjection to all Lawes, but above all things, obey rather God than men. Socrates.

Plotinus doth also write, that obedience is an incomparable vertue, and due both to God and man: Plotinus.

that is to say, first and chiefly unto God, and then to those that be sent of him, and set in authority, also to parents, maisters, and officers.

Plato. Thou fallest into disobedience and great presumption, when thou grudgest against thy rulers, although they be worthy of all dispraise.

Princes being by God put in authority, are his vicegerents, and should therefore require obedience, which we must do unto them with no lesse truth, for Gods sake, than we should do it (what honour so ever it were) immediatly unto God himselfe.

And in that place he hath set Princes, whom (as representers of his image unto men) he would have to bee reputed the supreme and most high, and to excell among all other humane creatures,

1 Pet. 2. as the holy God witnesseth, and that the same Princes do reign by his authority, the holy Pro-

Pro. 8. verbs maketh true report: By mee (saith God) Princes do reign, &c.

Aristor; Reverence thine elders with obedience.

Obey Lawes, for hee that is obedient to the Law, obeyeth God.

Alex. Sev. Where any obedience is due, there ought to be excluded all kinde of reproach, all rebuking or mocking, considering that thereof ensueth contempt, which like a pestilence consumeth all Lawes and authorities.

What manner of obedience may be there, where vice is much made of, and Rulers not regarded: whose contempt is the originall fountaine of all mischiefe in every weale publick?

Where reason ruleth not, appetite prevaileth.

Pontanus. A man obedient to nature, cannot hurt a man.

Theopom. That country is well kept where the King doth not

not only know how to govern it, but rather because also the people know how to obey him.

The people owe obedience to their Prince, and to his person great reverence, and to fulfil his commandement: and the Prince oweth equall justice to every man, and meeke conversation to all men. Mar. Aur.

The King obeyeth no man, but the Law only.

The publick weale is there perpetual, and without any sudden fall, where the Prince findeth obedience, and the people findeth love with the Prince, for the love of the Lord or Prince breedeth the good obedience of the subject: and the obedience of the subject breedeth the good love of the Prince. Iustinian.

Wicked men obey for dread, and the good for their goodnesse.

The wicked and disobedient persons seek confusion.

Love him that obeyeth God and his Prince, and seeketh not his fellowship that disobeyeth them,

The inferiour person or subject, ought to consider, that albeit in the substance of a soule and body hee is equall with his superiour, yet for asmuch as the powers and qualities of the soule and body with the disposition of reason, bee not in every man equall, therefore God ordained a diversity of preheminence in degrees to be among men, for the necessary preservation of them in conformity of living.

Reverently obey thy Parents.

Vanquish thy parents with sufferance.

Strive not with thy Father and Mother, although thou say the truth.

Look what obedience thou rendrest to thy Parents, look for the like again of thy children. Aristippus

Tullius. It is the part of a young man to reverence his elders, and of such to choose out the best and most commended, whose counsell and authority he may leane unto: for the unskilfulnesse of tender yeeres must by old mens experience be ordered and governed.

Socrates. Servants (in word and deed) owe due obedience unto their bodily Masters.

Alex. Sev. A Servant made maltpart, will kick at his duty: and labour by custome becommeth easie.

Gentle Masters have commonly proud servants, and of a Master sturdy and fierce, a little wink to his servant is a fearfull commandement.

Solon. He obeyeth many that obeyeth his lusts.

Hee doth himselfe wrong, who obeyeth them whom he ought not.

Hermes. He that at one instant another will defame,
Will also at another to thee do the same:
For none are so dangerous and doubtfull to trust,
As those that are readiest to obey every lust.

Nothing obtaineth favour so much as diligent obedience.

The summe of all.

Obedience is a vertue that God dearely loveth,
Which mightily doth extoll the glory of his name,
And to the effect of Gods love it directly looketh,
As the Philosopher full worthily writeth the same,
Gods holy love and obedience excludeth all shame.
Obey the King, thy Parents, all Lawes and authority,
Then doubtlesse thou shalt lead thy life most quietly.

THE

THE FOVRTH BOOK.

Of Sorrow and Lamentation, or Vexation of Minde.

Chap. I.

SOrrow is a griefe or heavinesse for things that are done and past. Aristotle.

Sickneſſe is the poiſon of the body, but ſorrow the poiſon of the ſoule. Hermes.

Sorrow is next friend to ſolitarineſſe, and enemy to company, and heyre to deſperation. Mar. Aur.

It is great ſorrow for an avaritious man to ſee his goods loſt.

The ſuſpitious, the haſty, and the jealous man, Plato.
live ever in ſorrow.

The haſty man is never without trouble. Socrates.

Of ſorrow come dreames and fantaſies.

By ſorrow and thought the heart is tormented.

Sorrowful ſighes ſhew the griefe of the heart.

There is no comparison of the great dolor of the body, to the leaſt pain that the ſpirit feeleth.

Sorrowfull hearts live with teares and weeping, and be merry and laugh in dying. Cicero.

It muſt needs be, that the minds of men bee oftentimes moved with vexations and griefes: but yet a meane muſt be had, beyond the which no man that is wiſe ought of right to paſſe.

The eaſing of ſorrow conſiſteth in two points, the one is to devise meanes not to think of griefe,

and the other is in the enjoying of honeſt delights and pleaſures.

Max. Aur. Sweet words comfort the heart but little that is in tribulation, except it be mingled with ſome good works.

Of thought commeth watching and bleared eyes.

Hermes. There be ſix kinds of men, that be never without vexation. The firſt is, hee that cannot forget his trouble. An envious man dwelling with folke newly enriched. Hee that dwelleth in a place and cannot thrive, whereas another hath thriven before him. A rich man decayed and falne into poverty. He that would obtaine that he cannot get. The laſt is, he that dwelleth with a wiſe man, and can learn nothing of him.

Security putteth away ſorrow, and feare hindreth gladneſſe.

If thou wilt bee counted valiant, let neyther chance nor griefe over-come thee.

Plato. If thou deſireſt to have delight without ſorrow, apply thy minde to ſtudy wiſdome.

Accuſtome not thy ſelfe to be heavy and ſad, for if thou do, thou ſhalt bee thought fierce: yet bee thoughtfull, for that is a token of a prudent man.

Max. Aur. To friends affected with ſorrow, wee ought to give remedy to their perſons, and conſolation and comfort to their hearts.

Ariſtotle. The multiplying of friends is the aſſwaging of care.

A wiſe man in torments is evermore happy: but he that is troubled eyther for Faith, for Juſtice, or for the living Gods ſake, the ſufferance of pain bringeth that man to perfect felicity.

The Rod of God, or his Scourge of affliction (whereby

(whereby the proud stew of man is pinched and brought low) is the most ready and necessary meanes whereby they shall be driven to remember themselves, and to live the more honestly and vertuously in the sight of God.

The greatest ealement to ease him that is in heavinesse, is to exercise the wavering heart with some good occupation. Mar. Aur.

There is no sorrow but the length of time may asswage, and make more easie. Sulpitius.

As a wise Marriner in calme weather prepareth himselfe, looking for a tempest: even so doth the minde when it is most at quiet, doubt of some tribulation. Plutarch.

Wise men quietly beare their griefes, and sorrowes, as things that are very sweet and commodious to them, assuredly knowing that if they shall patiently suffer, they shall not lose their reward.

As in battell, the cowardly and fearfull Souldier, so soone as he beholdeth the face of his enemy, leaveth his armour, and with all speed possible betaketh him to his feet, and trudgeth away, and is therfore by his enemy most mercifully slain, whereas to him that stoutly fighteth, no such extremity happeneth: even so, they which cannot suffer the frowning face of sorrow and lamentation, being there at amazed, tormented, or made afraid, do in faintnesse of courage die, when they who do manfully resist, oft times with triumphant joy departas lusty conquerors. Cicero.

Sorrow commonly takes not place in him that abstaines from foure things: that is, from hastinesse, wilfull frowardnesse, pride, and sloath. Pithagor.

Counsell, exhortation, and perswasion, to him that Mar. Aur.

that is in trouble giveth small consolation when there is no remedy.

Seneca. He is not worthy to live, that taketh not care to live well.

Hermes. He is wicked and most to bee despised of all men, that careth and studieth for none but for himselfe.

Seneca. In all thy trouble remember this reason: hard things may be mollified, straight things may bee loosened, and heavy things shall little grieve him that can handsomly beare them.

Lactantius As everlasting felicity doth quickly follow the godly in the short race of their misery: so everlasting misery quickly followeth the ungodly in the short race of their worldly felicity.

The summe of all.

Sorrow is a griefe for things done and past,
Which by a painfull sight appeare from the heart:
Sorrow secretly worketh mans life to waste,
Sorrow and Sickneſſe together take part,
Sorrow must be thought on when felt is no smart.
And as after a calme, tempests do follow,
So after quietneſſe there followeth sorrow.

Chap. 11.

Of Wit and Discretion.

Plato. Mans wit is the instrument of God, whereby is declared unto the world that all vertue commeth of him.

Seneca. There is no greater treasure than discretion and wit.

Wit without learning is like a tree without fruit.

By

By reading, wit and understanding increaseth.

Mans wit (by the will of God) is naturally nourished and fed with the gift of learning and knowledge: and by time spent in study, it either diligently searcheth, or doth alwayes some-what, and is fed with the delight both of seeing and hearing. Tullius.

Thou shalt much profit in reading, if thou do as thou readest.

Wisdome cannot be profitable to a foole, nor wit to him that useth it not. Seneca.

Wisdome is the treasure of wit, wherewith every man ought to enrich himselfe. Plato.

Dispose not thy wit both to vertue and vice.

The wit of man is apt to all goodnesse if it bee applyed thereunto. Diogenes.

Mans wit is of it selfe so corrupt and perverse, that by counterfeiting and dissembling, one may easily beguile or abuse another, having one thing secretly hid in his heart, when outwardly he saith and doth clean contrary to the meaning of his heart.

Many excellent and goodly wits are not a little hindered, through the fault of many Instructers and teachers. Alex. Sev.

That wit is made dull with grosse and immoderate feeding. Diogenes.

A wise heart possesseth knowledge, and a prudent eare seeketh understanding.

A wise man seeth the plague, and hydeth himselfe: but the foolish go on still, and are punished.

Neither wit, strength, or courage (in any man) can become lively and excellent, where the minde Alex. Sev.

is

is addict to superfluous feeding, to beastly idleneſſe, or wanton pastimes, but only by temperance in living, vigilant prouydence, and continuall exerciſe, whereby ſtrength is nourished, and wits bee encreaſed: like as by the other, ſtrength of body is diſſolued, and the wits be conſumed, or vnprofitably diſperſed.

Sigiſm. The ornaments of wit are much more faire than the badges of outward Nobility.

Hermes. Ambitious men haue vngratious wits.

A meek and witty man is hard to be found.

Through lack of wit ſpringeth much harme.

Celſus. That man that is voyd of wit and faith, there is in him no hope of redreſſe, neither by any comfort or counſell that ſhall be giuen vnto him.

Polion. He that hath leaſt wit is moſt poore.

Socrates He ſeemeth to bee moſt ignorant, that truſteth moſt his own wit.

Eſtabliſh thy wit both on thy right hand, and on thy left, and thou ſhalt be free.

A bondman to ire hath no power to rule by his own wit.

Zenoph. If thou ſhalt at any time be conſtrained to fight in war, or elſe-where, truſt more to thy wit than thy ſtrength: for wit without ſtrength much more prevaileth, than ſtrength without wit, to attaine the victory.

To ſee is but a ſmall matter, but to fore-ſee is a token of a good wit.

Pittachus. Excellent things ought to be done wittily, and with great circumſpection.

Phocion. It is better to want riches than wit.

Seneca. Shamefaſtneſſe in a child is a token of wit, but in a man a token of foliſhneſſe.

A witty woman bringeth forth wiſe children.

Secreta-

Recreation of wits are to be suffered: for when they have a while rest, they spring up oftentimes the better, and more quicker.

That pastime is to bee abhorred, where wit sleepeth, and idlenesse with covetousnesse is only learned. Alex. Sev.

A quiet Wit and cleare understanding, taketh right great heed of things that be past: prudently waying things present, and things to come.

The wits which in age will be excellent, may be known in youth by their honest diligence.

No Wit can make straight that which nature hath made crooked.

He best perceiveth his own wit: that though his knowledge bee great, yet thinketh himselfe to understand little. Protogenes

Authority and favour doth not only shew a good Wit, but it doth also polish that which is rude.

God truly giveth wisdome, but favour and authority do shew it most chiefly in a Weale publick.

Like as the earth nourisheth the root of the tree, but yet the Sun bringeth forth the blossomes: and if the blossomes set not, bee with his wholsome heat ripeneth the fruit, and maketh it pleasant: even so study and favour bringeth in knowledge, which by the comfort of Princes, appeareth abroad in some manifestation. And if envy or displeasure bringeth not impediment, the increase of favour maketh both wit and learning fruitfull and profitable unto the weale publick.

As empty vessels make the loudest sound, so they that have least wit are the greatest babblers. Socrates.

Like as narrow mouthed vessels which are longest Hermes.

long in filling, keep their liquor the better, so wits that are slow in taking, are best of all to retaine that they learn.

As Iron and Brasse are the brighter for wearing, so the wit is most ready that is most occupied

The summe of all.

The greatest treasure without comparison,
For mans felicity here in this life,
Above gold and silver, is Wit and discretion,
To temper the joyfull, and comfort the pensive:
Or otherwise to instruct man in peace or in strife,
Wit also is increased by often reading,
And like the fruitlesse tree is wit without learning.

Chap. III.

Of Friends, Friendship and Amity.

Aristotle. Tullius. FRiendship is a vertue, or joyneth vertues.

Friendship cannot be without vertue, and that in good men only.

Friendship is none other thing, but a perfect consent of all things, appertaining as well to God as to man, with benevolence and charity. And there is nothing given to God (except wisdome,) that is unto man more commodious.

Friendship in good men, is a blessing and stable connexion of sundry wits, making of two persons one, in having and suffering: and therefore a friend is properly named a second-selfe, for that in them is but one minde, and one possession. And that which is more, a man rejoyceth more at his friends good fortune than at his own.

This is a just law of friendship, that the friend in-

in all things truſteth to his friend, firſt regarding who is his friend. Mar. Aur.

It is ſmall pleaſure to have life in this world, if a man may not truſt his friends.

Beware that thou takeſt not them for thy friends, whom thou ſubdueſt and bringeſt to ſubjection. Diogenes.

Friendſhip is to be preferred before all worldly things, becauſe there is nothing more agreeable with nature, nor that helpeth man more, either in proſperity, or in adverſity. Tullius.

True and perfect friendſhip is, to make one heart and minde of many hearts and bodies. Pithagor.

He that would endeavour to take away friendſhip from the fellowſhip of mans life, ſhould ſeeme to take away the Sunne from the world. Cicero.

Friendſhip is the loveſt of love. Plato.

It is the property of friends to live and love together. Ariſtotle.

Good wit is the beginner of friendſhip, which by uſe cauſeth friendſhip to follow. Plato.

Friendſhip ought to be engendred of equalneſſe, for where equality is not, friendſhip cannot long continue.

Where any repugnancy is, there can bee no Amity, ſince friendſhip is an entire conſent of wils and deſires: Therefore it is ſeldome ſeene that friendſhip is betweene theſe perſons, namely, betweene a man of a ſturdy, obſtinate, and inflexible opinion, and of ſowre countenance, and him that is tractable, with reaſon perſwaded, and of kind countenance and entertainment. Alſo, betweene him which is advanced to authority, and another of very baſe eſtate and degree: yea and if they be both in an equall dignity, if they bee deſi-

rous

rous to climbe, as they do ascend, so friendship for the most part decayeth.

Socrates. Distance of place severeth not, neither hindereth friendship, but it may let the operation thereof.

Mar. Aur. In feigned friendship is great doubtfulnesse, doublenesse, faintnesse, coldnesse to do good, much hardnesse, slipperinesse, and inconstancy.

Cicero. Whereas true friendship is, there paines are in common.

Seneca. A true friend is more to be esteemed than kindfolke.

Hee is a good friend that doth his friend good, and a mighty friend that defendeth his friend from harme.

Plato. Get friendship of them that follow truth.

Aristotle. Admit none thy friend, except thou first know how hee hath behaved himselfe with his other friends before: for look how he served them, even so he will serve thee.

Periander Be slow to fall into friendship, but when thou art in, continue.

Hermes. Hee that so loveth good manners, persevereth in friendship.

Mar. Aur. Put no trust in friends in thy present prosperity, for it is an evident token and prognostication of evill fortune.

He is a very friend that lightly forgetteth his friends offence.

Sorrowfull men are dangerous friends.

Socrates. There is no man that would choose to live without friends, although hee had plenty of all other riches.

Phocion. It is a sweet pleasure for a man to help, and be holpen of his friends.

One

One Friend ought not to enquire any unjuſt thing of another. Mar. Aur.

Friends ought to be like good horſes, that is, they ought to have a little head by humble converſation: quick of hearing, to the intent that they bee quick when they are called: a ſoft mouth, to the end that their tongue be temperate: the hooſe of their foot hard to ſuffer travell, and their hands open to do good deeds: their feet ſure to perſevere in amity: a bay colour for his good renown: alſo that hee bee without curbs and bits, and that hee may go where any fatall Deſtiny turneth the bridle and rein of Fortune.

There is ſo little difference betweene our enemy and our friend, and ſo hard to know the one from the other, that there is great jeopardy, leſt we (ſomwhat wretchleſſe or negligent) defend our enemy inſtead of our friend, or hurt our friend inſtead of our enemy. Plato.

The agreement together of evill men in miſchiefe is not friendſhip: for friendſhip is of it ſelfe ſo pure, that it will not be uſed in evill Ariſtotle.

Prove not thy friend with damage, nor uſe thou him unproved. This muſt thou do, if when thou haſt no need thou faine thy ſelfe to be needy: in which if he help thee, thou art never the worſe, but if he refuſe, then knoweſt thou by faining how for to truſt him.

Be as mindfull of thy abſent friends, as of them that be preſent. Iſocrates.

Friends in adverſity are a refuge, and in proſperity a pleaſure and delight, to communicate our pleaſures with all. Ariſtotle.

If thou deſireſt to be thought a friend, do thou the works that belong to a friend. Hermes

Pithagor. If thy friend miſorder himſelfe towards thee, breake not off friendſhip therefore immediatly, but rather aſſay by all meanes to reforme him, ſo ſhalt thou not only retain to thee thy old friend, but ſhalt double his friendſhip.

There be many which lack no friends. and yet lack friendſhip.

A wiſeman though he be contented and ſatisfied with himſelfe: yet he will have friends becauſe he will not be deſtitute of ſo great a vertue.

Weare witneſſe rather againſt friendſhip, than againſt truth.

Plato. There cannot be friendſhip between a ſervant and his Maſter, inaſmuch as their ſtates are unequall. but forasmuch as they be both men they may, becauſe that in manhood they bee both equall.

Mar. Aur. New amities or friendſhips bee weary in three dayes.

Wee ſee oftentimes proved by experience, that friends lightly taken, are likewiſe lightly left againe.

Do good to thy friends, that they may be more friendly: and to thine enemies, that they may bee thy friends.

Socrates. The injury of a friend is much more grievous than the injury of an enemy.

Mar. Aur. He that promiſeth and is long in fulfilling, is but a ſlack friend.

Plutarch. He that caſteth away his kinsfolks, and maketh him friends of ſtrangers, doth as the man which would caſt away his fleſhly legge, and ſet on another of wood.

Seneca. As fire and heat are inſeparable, ſo are the hearts of faithfull friends.

Like

Like as a Physitian cureth a man secretly, he not seeing it: so should a good friend help his friend privily, when he knoweth not of it. Aristotle.

The summe of all.

Friendship which is the agreement of minds
In truth and love, is the chiefest vertue
Of morall vertues, that in the world man finds:
Wherefore in the world to live who so minds,
Ought Friendship to get, and got to ensue
By love, not by lucre, that true Friendship blinds.
Knit with a heart, where rancour never grew,
Which knot estates equality so binds,
That to dissolve in vain may Fortune sue,
Though malice help, which two, all glory grinds:
So strong is Friendship, as no stormy winds
Have might to move, nor feare force to subdue,
Where all these points be setled in their kinds.

Chap. IV.

Of Giving and Receiving.

AS giving and receiving are contrary the one to the other, so the one is more commonly used than the other. Catiline.

In giving these things must be considered, what thing, and to whom, how, where, and wherefore thou giveſt. Phocion.

God will increase that little that thou hast, if thou purposest to give of that little.

In receiving be thankfull, and at the least have a good will to requite a friendly benefit. Titus Liv.

When thou friendly dost intend to give, choose (as neere as thou canst) such a person as is plaine and honest, of good remembrance, thankfull,

abstaining from the goods of others, no niggard of his own, and specially to all men benevolent.

Alex. Sev. Whom perverse Fortune, long sickness, service, friendship, disloyalty of them that were trusted, or whom theeves and oppressors have brought unto poverty, to those let men extend forth their compassion and charity.

Tullius. The greatness of a benefit is declared either by the commodity, or by the honesty, or by the necessity.

Mar. Aur. He that may give, and giveth not, is utterly an enemy: and he that promiseth forthwith, and is long or he do it, is but a suspitious friend: what needeth words to our friends, when we may succour them with works? It is not right that we render him only our tongue, which is the worst thing without, of whom wee receive the heart, which is the best thing within.

Those friends are but slender, and scant friends, that in promising many things, will bee slack to give any thing.

A vertuous hand is not bound to make the tongue a foole.

Promise is an aneient custome among the sons of vanity: and of custome the tongue speaketh hastily, and the hands work at leisure.

Promise and performe.

Socrates. Give unto the good and he will (if he can) requite it again: but give to the evill disposed, and he will still begge and aske more.

If thou bestowest a benefit, keep it secret, but if thou receive any publish it abroad.

Requite benefits.

Give to the needy, yet not so, that thou need thy selfe.

Give

Give at the first asking: for it is not freely gi- Sene.
ven that is often craved.

Give no vain and unmeet gifts, as Armour to women, Books to Plough-men, or Nets to a Student.

Let thy gifts bee such, as hee to whom thou gi-vest doth delight in.

Give liberally for thy profit. Solon.

See that thy gifts be according to thine abili-ty: for if they be too big, thou shalt be thought a waster: and again, if they be too small, thou shalt be thought a Niggard.

Succour them that perish, yet not so, that thou thy selfe perish thereby.

Boast not of thy good deeds, lest thine evill be Socrates.
also laid to thy charge.

Remember them which have done thee good and forget not their benefits.

Benefits ought to be as well borne in minde, as Seneca.
received with the hand. He is unthankfull which acknowledgeth not the good that is done unto him, and he is more unthankfull that to his power requiteth it not, but hee is most unthankfull that forgetteth it utterly.

One gift well given, recovereth many losses.

The remembrances of benefits ought never to wax old.

A small thing given willingly is more accepta-ble than that which is grudgingly given, be it of never so great price.

A gift grudgingly given of a Niggard, is called a barly loafe; which although it be bitter, is need-full to be received of the hungry.

The will of the giver, and not the value of the gift is to be regarded.

He is worthy to bee deceived, which while hee bestoweth a benefit, thinketh of the receiving of another.

Diogenes. To be worthy of a benefit, is more than to have given a benefit.

The summe of all.

In giving, these things must be considered.
What thing, to whom, where, and wherefore it should be:
First, the good and needy ought to be remembred,
And they, or else God, shall again requite thee,
But see thou be mindfull of thine ability,
Then, if to give, thou shalt be disposed,
Give not to receive, lest thou be deceived.

Chap. V.

Of Poverty and Need.

Philip. POverty is a vertue learned without a teacher.

No man is poore but he that thinketh himselfe poore.

He is mighty, which having riches is poore, but he is more mighty, which being poore, is rich.

No riches are to bee compared to a contented minde.

Protogenes In all things the mean is best, and to live warily is a great treasure: and to live wastfully causeth poverty.

He is not to be thought poore, whom his little that he hath sufficeth.

Not hee that hath little, but hee that desireth much is poore.

Isocrates. A man were better live poorely, being assured of the blisse of Heaven, than to be in doubt thereof possessing all worldly riches.

As

As that man which hath nothing, is counted but poore and miserable: so is he also counted most miserable and poore, that is not contented with that which he hath. Cicero.

Wicked and covetous men, because their wealth towards them, is but uncertain and subject to many mishaps, are not only never contented with their present portion, but through their greedy desire still coveting to have, their estate only is very poore, and of all others noted most miserable.

There is no fault in poverty, but their minds that so think are faulty.

To know how to use Poverty well is great blessednesse.

Poverty with security is better than riches with feare.

Poverty with joy and gladnesse is an honest thing. Seneca.

Be satisfied with little, for it will increase and multiply.

It is better to suffer great necessity, than to borrow of him whom a man may not trust.

More miserable is the poverty of the minde than of the body. Aristotle.

Hee is not to bee counted poore that hath in youth purchased good disciplines, and honest friends, he is in most wretched estate of beggery that is not endued with any good quality or gift of knowledge. Diogenes.

Poverty letteth not a man to exercise mercifull acts.

If thou favourest the poore that can do but little, thou shalt be favoured of God that can do much.

Hee that rebuketh the poore because of his poverty, rebuketh the maker of the poore.

Mar. Aur. Ye may think that the Father that dieth and leaveth his sonne poore and wise, hee leaveth him too much: and he that leaveth his sonne rich and foolish I think he hath left him nothing.

It is better to be a poore man beleeving in God, than to be rich putting doubts in him.

The miserable lack of the poore man, and the superfluous riches of the rich man causeth discord among the people.

Socrates. Have compassion upon poore men, and God shall reward thee with greater riches.

Mar. Aur. When a man is plagued with poverty and sickenesse (both joyned in one) and hath no succour nor easement, there ariseth in him an intollerable griefe, a fire not able to be quenched, a sorrow without remedy, a tempest full of wracks, and a burning flame both of soule and body.

Poverty is evill but riches is worse.

If thou desirest to be quietly minded, thou must either bee a poore man indeed, or else like a poore man.

Plato. A needy old man is a miserable thing.

Seneca. If thou wilt live after nature, thou shalt never be rich.

The state of poverty is specially to be redressed by the grace and favour of God, wee alwaies indeavouring our selves by all honest meanes to the helping thereof, & not by corrupt coveting of other mens goods for therunto will then follow at hand, the wicked effects of thefts, of perjuries, of robberies, extortions, and so forth, to the further kindling of Gods wrath.

If the end honour is given to a young person,

poore

poore and vertuous, rather than to an old person rich and vicious.

The rich may have power to be more esteemed without poore people, and accompanied with rich and covetous: but the vertuous poore person shall be better esteemed, and lesse hated. Mar. Aur.

The summe of all.

Poverty with pleasure or pain doth appeare
In all estates, by sundry conditions:
Poverty with joy is more blessed and deare
Before God than riches, without exception,
Wretched poverty is of beastly affection,
And those sort of men that are poore and vertuous,
Are more worthy honour than the rich and vicious.

THE

THE FIFT BOOK.

Chap. I.

What mentall Powers or Vertues are.

BEcause the soule of man is the most precious thing belonging to man, the Image of God, and also immortall, it is necessary to shew by what power and meane in us our soules may attain everlasting blisse, that is, continuall abiding in the love and presence of God: for that is the end, that all our soules naturally do seek for.

This blessednesse it attaineth through mentall vertues, that is to say, of certain powers of our minds, whereby we discern what is good, and so labor to enforce our affections to follow the same, contrary to the lust of the fraile body, which alwayes leadeth us to evill and naughtines. Which mentall powers, what they be, how they are attained, maintained, and lost, and how they ought to bee applyed, (according to the minds of the best Philosophers,) shall bee shewed, and in their appointed places shall bee knowen from other vertues, by the title of mentall vertues; which duly to

to learn and follow I beseech God give us all his grace: without which all teaching and learning in this behalfe, is but meere vanity.

Chap. II.

Of Vertue.

VErtue is no other thing but a disposition and exterior act of the minde, agreeable to reason, and the moderation of nature Alex. Sev.

Vertue is a strong Castle, and can never bee won, it is a River that needeth no rowing, a sea that moveth not, a fire that quencheth not, a treasure that never hath an end, an army never overcome, a burden that never wearieth, a spie that ever returneth, a signe that never deceiveth, a plain way that never faileth, a syrrop that forthwith healeth, and a renown that never perisheth. Mar. Aur.

Vertue in all workes is chiefly and above all thyngs to bee praysed, as the head Fountain and most precious jewell of all manner of riches.

Only vertue attaineth the everlasting blessednesse. Aristotle.

Vertue principally above all things, purchaseth to man benevolence, friendship, and love. Socrates.

Vertue is shut up from no man, but is ready for all that desire her: She receiveth all men gladly: she calleth all men, both kings, servants, and banished men: she requireth neither house nor substance, but is contented with the naked man. Seneca.

The way of vertue is hard at the beginning, but after thou hast crept unto the top, remaine there for sure quietnesse. Hesiodus.

The trace of vertue is as good in good things with them that be good, as the vice and dishonesty of evill folks is in evill things. Mar. Aur.

It

Plato. There can nothing bee amended or rightly corrected, but by that which surmounteth it, and is better than it: as vice by vertue, falshood by truth, wrong by justice, folly by wisdome, ignorance by learning, and such like.

Vertue alone performeth the everlasting felicity.

Hermes. It is better to suffer shame for vertuous dealing than to win honour for vicious living.

Mar. Aur. To attain vertues we have good desire, but to attain vices we put to all our works.

Socrates Few persons take heed or have knowledge where vertue is to be learned.

Diogenes. The lesse time that a man hath to live, the more earnestly is the study of vertue to be proceeded in.

Pithagor. To use vertue is perfect blessednesse.

Seneca. Prudence is the guide of all other vertues.

Socrates. Sow good works and thou shalt reap the flowers of joy and gladnesse.

So live with men: as if God saw thee.

Plato. Apply thy selfe so now in vertue, that in time to come thou mayst therefore be praised.

Socrates. Though vertue come not at the first, yet by diligent seeking it may be found out.

Plato. He that is vertuous and of Godly behaviour, is like unto God: but he that is contrary is utterly unlike him.

Mar. Aur. It is not possible for any vertuous man (if he be vertuous) that he unlawfully take any taste in any other mans goods.

Refrain from vice, for vertue is a precious garment.

Apply thy minde to vertue and thou shalt bee saved.

Be vertuous and liberall, so shalt thou either

ſtop the ſlanderous mouth, or elſe the eares of them that ſhall heare him,

Sleep not before thou haſt conſidered how thou haſt beſtowed the day paſt: if thou haſt well done, thank God: if otherwiſe, repent and aſke him forgiveneſſe. Pithagor.

Enſue the vertues of thy godly anceſtours. Plato.

The chiefe vertue to young men is, not eagerly to attempt any thing. Socrates.

To a vertuous and well diſpoſed man, every day is high and holy. Diogenes.

Nothing can corrupt a minde wholly dedicate to vertue. Ariſtippus

The high vertues among all noble vertuous people, conſiſteth not only to ſuffer the paſſions of the Body, but alſo to diſſemble them of the Soule. Mar. Aur.

Travell and take paines to ſpend thy life in the trade of vertue: the paine is but ſhort, but thy vertues ſhall ever endure. If contrarily, thou ſhalt have pleaſure to do that which is evill, thy pleaſure abateth, but the evill tarrieth ſtill. Muſonius.

Vertue vertily exceedeth all things: for if liberty, ſubſtance, health, and living, or country, Parents and children do well, it happeth by vertue: ſhe doth advance all, and hath all things under her government. And in whom great plenty of vertue is found, no good thing is at any time dainty. Plautus.

Vertuous men feare more two daies of proſperity, than two hundred daies of adverſe Fortune. Mar. Aur.

Vertue by adverſity is beſt tried. Legmon.

That perſon is not worthy to live, that will not ſtudy to live vertuously. Diogenes.

With

Mar. Aur. With vertue God sustaineth us, and with the order of Justice the people are well governed and ruled.

Diogenes. Vertue is praised of many: but there is no man that effectually followeth it.

Men will put themselves to paines for the attayning of all things, save vertue and honesty.

Mar. Aur. In all voluntary things a man may bee vertuous, but in naturall things, I confesse every man to be weak.

Hermes. Like as the eye cannot see at once both above and beneath, no more may the wit apply both vertue and vice together.

Socrates Like as in a paire of Tables, nothing can bee well written, before the blots and blurs bee wiped out: so vertue and noblenesse cannot bee seen in a man, except he first put away his vices.

Pyrrhus Rex. To a vertuous man, it is but a small reward to be Lord ouer all the earth: and it is but a small chastisement to take a vicious mans life from him.

Diogenes. Vertuous and well disposed persons, have honesty and shamefastnesse in all places.

Plato. Like as a precious stone in a golden Ring: so shineth a heart that is setled in vertuousnesse.

Mar. Aur. Young vertuous persons are bound to honour ancient wise men.

Hermes. Like as men choose good ground to labour and to sow, so should they choose also vertuous and honest men to be their servants.

Plutarch. It is a great vertue to flie those things our selves which we reprobe in others.

Thales. Without vertue man is but in the number of beasts.

In vertue may bee nothing counterfeit:

but

but therein is the only image of vertue called Simplicity.

He that liveth vertuously in this life, his spirit shall have rest with God. Mar. Aur.

The summe of all.

Vertue in all works is greatly to be praised,
As the head Fountain and jewell most precious.
By Vertue, friendship and love is purchased:
Vertue is a garment most comely and curious,
To obtain Vertue therefore be studious:
For he that loveth vice, and doth Vertue detest,
May well be compared to a loathsome beast.

Chap. III.

Of Wisdome, a mentall Vertue.

SApience is the Science of things divine and humane, which considereth the causes of every thing, by reason whereof that which is divine she followeth, and that which is humane she esteemeth very light. Tullius.

Sapience is the foundation and root of all noble and laudable things: by her we may win the good end, and keep us from everlasting pain. Aristotle.

Wisdome is the knowledge of divine things and is the head of all other Sciences.

True Wisdome teacheth us as well to do as to speak.

It sufficeth not a lover of wisdome to reprove the vices of others by words, but it is necessary he do himself that which he requires others to do. Mar. Aur.

Of all the gifts of God Wisdome is the most excellent Plato.

excellent: shee giveth goodnesse to the good, and forgiveth the wicked their wickednesse: she ordereth the minde: shee directeth the life, and ruleth the workes thereof, teaching what ought to bee done, and what to be left undone, without which no man can be safe.

Wisdome is life, and ignorance is death, wherefore the wise man liveth, because he understandeth what hee doth: but the ignorant is dead, because he doth he knoweth not what

The haters of wisdome, are lovers of death.

Wisdome is the defence of the soule, and the mirrour of reason: and therefore blessed is he that travelleth to get her, for she is the ground and root of all noble deeds: by her wee obtain the chiefe good, that is, everlasting felicity.

Wisdome and justice are honourable both to God and Man.

Hermes. Of all the good gifts of God, wisdome is most pure, she giveth goodnesse to good people, she pardoneth the wicked, she maketh the poore rich, and the rich honourable, and such as unfainedly embrace her she maketh like unto God.

Prudence is the guide of all other good vertues.

Wisdome garnisheth riches, and shadoweth poberty.

To men of low degree, wisdome is an honour, and foolishnesse is a shame to men of high degree.

As wee see ofttimes under a bare and torne coat Wisdome lieth hid: so likewise under rich vestures and ornaments, folly greatly and hurtfully lurketh.

Pithagor. Wisdome at the beginning seemeth a great wonder.

Wis-

Wisdome thoroughly learned will never bee forgotten.

Wisdome is like a thing fallen into the water, which no man can find except he search at the bottome.

It is not possible for him to attain wisdome and knowledge, that is in bondage to a woman.

Wisdome most commonly is found in him that is good and vertuous. Boëtius.

That man is unhappy whersoever hee come, that hath a wit, and will not learn wisdome. Socrates.

Wisdome causeth a man to be honoured. Alex. Sev.

A quiet man joyneth his wisdome with simplenesse.

By wisdome is marked and substantially discerned the words, acts, and demeanor of all men, between whom happeneth to be intercourse or familiarity, whereby is engendred a favour or disposition of love.

Wisdome causeth a man to know his creator. Hermes.

Hee that desireth wisdome, desireth the most high and divine estate. Solon.

He that findeth wisdome, findeth life here in this life, and in the world to come.

He that seeketh wisdome the right way, findeth her, but may erre, because they seek her not duly, and blame her without cause.

Science is had by diligence, but wisdome and discretion commeth from God. Aristotle.

The feare of God is the beginning of wisdome. Socrates.

Honour wisdome, and deny it not to them that would learn it, and shew it not unto them that despise it. Pithagor.

All such persons as are to bee approved very Hesiodus.

vile and nothing at all profitable, which being of themselves void of understanding and wisdome, will stubbornly disobey such as gladly would give unto them both sage and wise counsell.

Aristippus. The report of wisdome and vertue, is good in a Tyrants opinion, so long as hee thinketh that nothing which is spoken or done bee repugnant against his affections: for hee accounteth it vanity, (judging as a sick man) nothing to bee good that agreeth not with the scent or tast of his own lothsome appetite.

Plato. Wisdom is a tree that springeth from the heart, and beareth fruit in the tongue.

Without study of Wisdome the minde is sick.

Early rising and much watching are profitable to keep a man in health, and to increase his Wisdome.

Plato. Wisdome in the heart of a foole is like a flying thing that cannot long continue in one place.

A man of perfect wisdome cannot die: and a man of good understanding cannot be poore.

Archilaus. It is a spectall point of wisdome to know to what purpose the time best serveth.

Seneca. Power and might is in young men: but wisdome and prudence is in the aged.

Wisdome maketh men to despise death, and ought therefore of all men to be imbraced, as the best remedy against the feare of death.

As the plow rooteth out from the earth all brambles and thistles: even so wisdome rooteth out all vices from the minde.

Plato. Like as an hand is no part of a man, except it can do the office of an hand: so is wisdome no part of a wise man, except it bee occupied as it should be.

Like

Like as the eye without light can neither see it selfe, nor judge of any thing else: so the soulz that lacketh wisdome, is brutt, and knoweth nothing.

As health conserveth the body, even so wisdome conserveth the soule. Socrates.

Like as the sick man which asketh counsell, and is taught of the Physitian, is never the nearer health except hee take the medicine: so he that is instructed in wisdome and vertue, and followeth not the same, is never the better therefore, but loseth the health of his body, and blessednesse of his soule. Seneca.

Like as an Adamant, by a secret and hidden power draweth iron unto it: even so wisdome by a secret mean draweth unto it the hearts of men. Plutarch.

As he which in the game place runneth swiftest, and continueth still his pace, obtaineth the crown for his labour: so all that diligently learn and earnestly follow wisdome and vertue, shall be crowned with everlasting glory. Seneca.

Among wise men hee is wisest that knoweth much, and sheweth to know but little.

Upon perfect and true wisdome, waiteth continually two hand-maidens, that is to say: Humility and Soberness.

A wise man is known by two points: hee will not lightly bee angry for wrong that is done unto him, nor is proud when he is praised.

A perfect wise man mortifieth his worldly desires: by meanes whereof hee subdueth both his soule and body. Seneca.

There is none happy but the godly wise man. No man is rightly happy, except hee be both wise and good: for perfect and true felicity is not without wisdome and goodnesse.

Plato. Contrariwise, they which bee ignorant and of evill disposition be unhappy: for where ignorance and sins, there infelicity and misery most plainly appeareth.

He is wise that acknowledgeth his ignorance, and he is ignorant that knoweth not himselfe.

It is not possible for him to be wise, that desireth not to be good.

It is better to be wise and not to seeme so, than to seem wise and not to be so: yet men for the most part desire the contrary.

A wise man understandeth both the things that are above him, and those also that are beneath him: he knoweth the things that are above him, by the benefit which he receiveth thereby, and things beneath him, by the use that he hath of them.

Isocrates, A wise man is known by three points: in making his enemy his friend, the rude learned, and in reforming the evill disposed unto goodnesse.

Wise men for the truths sake ought to contrary one another, that by their contention the truth may the better be known.

Aristotle. A young man cannot be perfectly wise, for wisdome requireth experience, which for lack of time young men cannot have.

A wise man ought to repute his errour great, and his goodnesse small.

He shall be wise that keepeth wise men company

It is a shame for a wise man to say, I thought not so much.

It is a point of wisdome to put away all occasions which might hinder the doing of honest profitable things.

No man can refrain from doing amisse, but a wise man by one peril will avoyd another.

He

He is a wiſe man that doth good to his friends, but he is more than a man, that doth good to his enemies. Hermes.

He that forbeareth to ſpeak, although he can do it both wiſely and eloquently, becauſe neither in the time, nor in the hearers, he findeth opportunity, ſo that no fault may ſucceed of his ſpeech: hee therefore is vulgarly called a wiſe perſon.

A wiſe man cannot be ſlandered of any thing.

A wiſe man merriteth more puniſhment for a light deed done openly, than a ſecret murtherer. Mar. Aur.

A wiſe man ought to think that while he liveth in this world, he holdeth his felicity but at adventure, and his adverſity for a naturall patrimony.

The mother of extream miſchiefe is worldly wiſdome. Plato.

Who ſo hath lands and goods enough, ſhall ſoon have the name of a wiſe man. Cicero.

Nothing can happen better to a wiſe man than mediocritie of ſubſtance. Tullius.

Deſire not to be wiſe in words, but in works: for wiſdome of ſpeech waſteth with the world, but works wrought by wiſdome increaſe unto the world to come. Ariſtotle.

The ſumme of all.

Wiſdome the moſt high and divine eſtate,
The roote of all noble and laudable things,
The great gift of God, moſt ſweet and delicate,
The tree of all pleaſure that in the heart ſprings,
Whoſe deare and dainty fruit the tongue forth brings,
And they that to wiſdome themſelves would apply,
Muſt diligently haunt wiſe mens company.

Chap. IIII.

Of Learning and Knowledge, two mentall vertues.

Plato. PLato affirmeth that there is set in the soule of man, comming into the world, certain species, or as it were seeds of things, and rules of Arts or Sciences. Wherefore Socrates in the Book of Sciences, resembled himselfe to a midwife, saying: in teaching young men, hee did put into them no Science, but rather brought forth that which already was in them: like as the midwife brought not in the child, but being conceived did help to bring it forth. And like as in Hounds is a power or disposition to hunt, in horses and greyhounds an aptnesse to run swiftly: so in the soules of men is ingenerate a limbe of Science, which with the mixture of a terrestriall substance, is darkned. But where there is a perfect master prepared in time, the brightnesse of the Science appeareth cleare, like as the power and aptnesse of the beasts before rehearsed, appeareth not to the uttermost, except it be by exercise provoked, and that sloth and dulnesse, being plucked from them by industry, be induced to the continuall act, which (as Plato affirmeth) is proved also in the Master and the scholler.

Socrates. Seneca. Even so the aforesaid Socrates in Plato's Book of Sapience, saith to one Theages: Never man learned of me any thing, although by my company hee became wiser, I only exhorting, and the good spirit inspiring.

Learning and knowledge is the only good thing of the world, and ignorance the only evill thing.

Learning

Learning is no other thing but the aggregation of many mens sentences and acts, to the augmentation of knowledge. Alex. Sev.

A person void of Learning and sufficient utterance, differeth nothing from a stone. Aristippus

Who so laboureth to advance the minde with good and laudable qualities, and with vertuous and honest disciplines, shall be assured of much the better friends. Diogenes.

Those men that do most excell in Learning and eloquence, and do in such things more than other men, they should be most renowned, most worthily praised, and duly preferred. Æneas Silvius.

Learn such things while thou art a child, as may profit thee when thou art a man. Plato.

Endeavour thy selfe in thy youth to learn although it be painfull: for it is lesse paine for a man to learn in his youth, than in his age to bee ignorant.

It becommeth a man from his youth to bee shamefast in filthy things, and to bee studious in those that are honest. Hermes.

He is to be commended, which to his good bringing up, joyneth vertue, wisdome, and learning.

Bee sober and chaste among young folk, that they may learn of thee, and among old folk that thou maist learn of them. Plato.

Give good care to the aged, for he can teach thee of the life to come.

Forget not to give thanks to him that instructeth thee in learning.

When thou art weary of study, sport thy selfe with reading of good stories.

Where can a man be better accompanied than with wise men, or else reading among books. Mar. Aur.

Learn to honour vertue, to rejoyce in temperance, and to give honour to sobriety, lowlinesse, or meeknesse.

Endevour thy selfe to do so well, that others may envy thee therefore.

Tullius. Wee must take good heed and beware with diligence, that we in our calling do nothing rashly, adventerously, fondly, negligently, and unadvisedly, for we be not to this end ingendred of nature, that we should seeme to be created for the effects of vanity, or lightly to spend our time in pastime and playing, in jesting, wantonnesse, and jollity, but we be rather created and born to sagenesse, and to the exercise of more grave and profitable studies.

Playing and honest passing the time is lawfully to be permitted and used, but yet in such wise to be used, that our naturall sleeping, or other necessary means of resting be not neglected: and that at such time, as we have sufficiently ended (in our estate and calling) all such grave and earnest causes as needfully we have to do.

Tullius. He that in certain pleasures of this life hath some delight, must verry warily keep a measure, lest he want in time the injoying of the same.

If thou desirest to bee good, endevour thy selfe to learn to know and to follow the truth: for hee that is ignorant therein, and will not learn, cannot be good.

In whom doctrin hath been found, joyned with vertue, there vertue seemeth pure and excellent.

Learn by other mens vices, how filthy thine own are.

He is sufficiently well learned that knowes how to do well, and he hath power enough that can refrain from doing evill.

What

What difference is between a man presuming to be a man not being learned, and a beast? Mar. Aur.

Better it is to be a begger, than a man without learning. Aristippus

They are in a wrong opinion, that suppose learning to be nothing available to the governance of a common-weale. Phil. Rex.

No small utility groweth to a common-wealth by the Sapience of a learned Prince, Ruler, or Governour. Aristotle.

The most learning and knowledge that we have is the least part of that we be ignorant of. Mar. Aur.

He that knoweth not that he ought to know, is a brute beast among men, he that knowes no more than he hath need of, is a man among brute beasts, and he that knoweth all that may be known, is a God among men. Pithagor.

Esteeme him as much that teacheth thee one word of wisdome, as if he gave thee abundance of gold.

Keep company with them that may make thee better. Xenoph.

Be apt to learn wisdom, and diligent to teach it.

Search for the cause of every thing. Seneca.

Labour not for a great number of Books, but for the goodnesse of them.

Let it not grieve thee to take paines, to go to learn of a cunning man, for it were a great shame for young men not to travell a little by land to increase their knowledge, sith Merchants do saile far by sea to augment their riches.

An opinion without learning cannot be good.

The unlearned must beware that they presume not to judge of matters which they understand not, without some authoricall direction.

Learning

Learning consisteth not in the greatnesse, but in the goodnesse.

Aristippus Learn diligently the goodnesse that is taught thee, for it is as great a shame for a man not to learn the good doctrin that is taught him, as to refuse a gift offered him of his friend.

Learning is Studies sister.

Learning maketh young men sober, comforteth the old men, is riches to the poore, and garnisheth the rich.

Socrates. Of all things the least quantity is to bee born, save of Learning and knowledge: of which the more that a man hath, the better may he beare it.

To lack knowledge is a very evill thing, to disdain to learn is worse, but to withstand and repugn the truth against them which teach the truth, is worst and and furthest from all grace.

Socrates. Intelligence is king both of heaven and also of earth.

It is not possible for one man to know all things, yet should each man labour to know as much as he might.

Isocrates. It is no shame for a man to learn that he knoweth not, of what age soeuer he be.

Know thy selfe.

Macrob. Hee that knoweth himselfe well, esteemeth but little of himselfe: hee considereth from whence hee commeth, and whereunto hee must, hee regardeth not the vain pleasures of this brittle life, but executeth the Law of God, and seekes to live in his feare.

Hee that knoweth not himselfe, is ignorant of God, wilfull in wickednesse, unprofitable, and utterly graceless.

Demosth. Sicknesse, poverty, and adversity, are meanes re quisite

requisite (as by the rod of God) to overthrow, chastice, and keep low the power of the proud flesh: whereby a man shall the better know himselfe

The knowledge of the Law of God worketh a man to know himselfe, and is the only right way to eternall salvation.

Cunning continueth, when Fortune fitteth. Alex. Sev.

To unlearn evill, is the best learning.

It seemeth that great vexation and trouble should be in the minde of him that dwelleth with a wise man, and can learn nothing of him. Hermes.

The godly being given to the studies of learning and wisdome, do chiefly bestow their wisedome, prudence, and understanding, to mens commodites. Tullius.

The understanding and knowledge of vaine men are but beast-like to those that are possessed with the heavenly spirit, which is secret and hid: and whereas they speak and utter their knowledge, all others ought to be still. Mar. Aur.

Hearing in a man is a great help to knowledge. Aristotle.

Much babling is a signe of a small knowledge. Pithagor.

Knowledge seemeth to bee a thing indifferent both to good and evill. Arisippus

Knowledge is better in youth than in age.

In a short while we learn all evill, but in a long season we cannot learn any goodnesse. Mar. Aur.

The more wee exalt and raise our selves with learning and knowledge, the more low do we put the flesh with miseries.

Both sleep and labour are enemies to learning. Plato.

To learn better is a good punishment for ignorance.

Learn to live well by teaching of righteousnes.

Learning

The vertue of learning Learning and knowledge is sought for of good men, and lodged even in their breasts, to this end only, that they may thereby know sin, and eschew the same, and know vertue and attain unto it: for if it be not applyed hereunto of them that have it, she leaveth in them her whole duty undone.

Alex. Sev. In vain is that long travell in study and learning, where actuall experience doth not shew forth her fruits.

Socrates. Like as a field, although it be fertile, can bring forth no good fruit except it be first tilled: so the minde, although it be apt of it selfe, cannot without learning bring forth any goodnesse.

Seneca. As we behold our selves in other folks eyes, so should we learn by other mens report, what doth become us, and what doth not.

Like as in meats the wholsomenesse is as much to be required as the pleasantnesse: so in hearing and reading authors, wee ought to desire as well the goodnesse as the eloquence.

Plato. Like as Bees out of flowers suck forth the sweetest: so should men out of Sciences learn the best.

As a Captain is a director of a whole hoast: so Reason joyned with knowledge is the guide of life.

The summe of all.

In mans soule there is set at his first entrance
Into this short life of care and misery,
Certain hid seeds of pure and lively substance,
Rules of Sciences, as Plato *doth testifie:*
Whereby at all times we may the more worthily
As men among men through Science and Learning,
Differ from beasts in wise mens company:
Else as beasts among men be regarded nothing.

Chap.

Chap. V.

Of Feare.

FEare is a vertue that groweth of an undoubted beliefe in God, and it hath in it such force, that it maketh courage to flie, and maketh a man to abstain from sin and wickednesse. Anachr.

No man can be just, without the feare of God. Socrates.

If thou wilt desire truly to know what is the feare of God, thou must understand it to be, both to desire devout things, and also to live devoutly, and holily. The feare of God is also to be understood to be the well of life, springing up into everlasting life, whereby are washed only the repentant sinners, and such as are not filthily spotted. Mar. Cell. *What the Feare of God is.*

Feare dependeth on love, and without love it is soone had in contempt.

Feare God above all things, for that is righteous and profitable, and so order thy selfe, that thy thoughts and words bee alwayes of him: for the speaking and thinking of God surmounteth so much all other words and thoughts, as God himselfe surmounteth all other creatures: and therefore man ought to love, feare and obey him, though they should be constrained to the contrary. Socrates.

If thou knowest not what is sinne, nor what is vertue, by the Feare and love of God thou shalt know both.

Think upon the reward of sin, and feare to offend. Consider how full of griefe and misery, how short and transitory this present life is, and the vain pleasures thereof: how on every side thine enemies compasse thee, and that death lyeth in wait against thee, and every where catcheth thee suddenly and unawares. Plato.

Feare

Pithagor. Feare the great vengeance of God, as much as thou maist: consider his might and puissance: and that shall keep thee from sinne, and when thou thinkest of his mercy, remember also his righteousnesse.

Feare not threatning, neither bee overcome with sweet words and faire promises: for with these twain, the godly (of the wicked) are sharply assailed in this world.

Socrates By the feare of God wee attain help of the holy Ghost, which shall open to us the gates of salvation, whereunto our soules shall enter, with them that have deserved everlasting life.

Hermes. He that feareth God as he ought, shall never fall into the paths that lead men into evill.

Socrates. The feare of God is the beginning of wisdome: and the want of Gods feare, is the very ground and foundation of all foolishnesse, sinfulnesse, and abhomination.

When the feare of God is once gone from a man there remaineth then nothing else but lightnesse of life, extream rashnesse, forgetfulnesse of God, and running headlong into all kinde of sinne and mischiefe.

A man that feareth God, serveth God, prayeth faithfully unto God, and distributeth liberally to the poore.

Propertius Hee that rightly feareth God, and esteemeth well the excellency of his majesty from his heart, cannot forget such precepts as hee received of God, but will alwaies think upon the observance of them.

The feare of God doth not only withdraw the hand and other parts of the body from committing evill, but also it helpeth to the cleansing of the minde and

and withdraweth the consent thereof to evill.

Nothing is sweeter than the feare of God. Tullius.

There is no strength of Empire so great, which suppressed by feare can long continue. Aristippus

He ought to feare many, whom many do feare. Ennius.

Whom many men do feare, they do hate, and every man whom he hateth, he desireth may perish.

They that desire to be feared, needs must they dread them of whom they be feared. Tullius.

There is nothing so sure which standeth not in danger of his inferiour.

He that is not environed with charity, is attended with terror.

The summe of all.

Without the feare of God no man can be just,
Nor yet rightly rule his corrupt nature:
Feare strongly mortifieth all filthy lust,
Feare findeth entrance into a life most pure,
Which feare upon love dependeth all sure:
Or else feare without love, encreaseth hatred:
And whom men do feare, they wish were perished.

Chap. VI.

Of Death not to be feared.

DEath is the dissolution of the body. Hermes.

Death is none other thing but the parting of the soule from the body. Aristotle.

What thing is death but a trap-doore wherein the tent is closed, in the which are folded all the miseries of this life. Mar. Aur.

Death doth look for thee everyhoure. Basil.

As soone as thou art born to possesse the earth, death issueth out of his sepulchre to finde thee.

As

As thou knowest not when, or where death will meet thee, so thou must remember that alwaies, and in every place it seeketh thee.

It behoveth a man so to use himselfe, that he look for death every houre: and to be alwaies in a readinesse for the comming of death.

Augustin. There is nothing that more calleth a man back from sin, than the remembrance of death.

Black ugly death maketh all subject to the rigor of his law.

Death deadly woundeth without dread or daliance.

Experience plainly teacheth, and all ages approveth, that Gods plagues threatneth, sickenesse calleth, old age warneth, death suddenly taketh, and the earth finally devoureth.

The life of man is like water poured out of a bucket, which the earth quickly sucketh up, and appeareth not again.

Pithagor. Death is a thing that cannot be eschewed, wherefore it ought to be lesse feared.

Socrates. Death is common to all persons, though to some one way, and to some another.

Mar. Aur. An evill death putteth great doubt of a good life: and a good death excuseth an evill life.

It were better for a man to die and lose this life, to attain much wealth, than to escape, and to live in misery.

A worshipfull death is better than a miserable life.

Death is not to be feared of them that be good.

The carnall and wicked worldly men, who have their felicity in this life, & are overwhelmed with the vanities of this world, they immoderately feare death, and they tremble and shrink in their

their bodies, when they heare of death: whose wicked hearts and minds are so given over, to embrace and hold fast the fickle pleasures of this life, that they do utterly forget, or rather appeare doubtfull of the everlasting world to come.

Though the bodily death, by divers meanes and for divers causes bee unto men very tedious and bitter: yet the death thereof, for the testimony of Gods truth is unto the godly most easie, most joyfull, sweet, and delectable: because hee seeth (through the eye of faith) the present performances of Gods heavenly promises.

Death is life to him that looketh to have joy after it. Aristotle.

Death of the evill, is the surety of the good.

Life judgeth undirectly of death.

Praise no man before death, for death is the discoverer of all his works. Isocrates.

Death is the finisher of all tribulation & sorrow. Seneca.

By that same way that life goeth, death commeth. Mar. Aur.

If we live to die, then we die to live. Mar. Aur.

Death despiseth all riches, and glory, and rouseth both rich and poore folk together. Boëtius

Death ridderh the body out of paines. Diogenes.

As the beginning of our creation commeth of God: so it is meet that after death our soule return to him again. Aristotle.

Women occupied about divine things, like seemeth a thing of no reputation. Plato.

The most profitable thing for the world is the death of covetous and evill people.

Death is the rest of all covetous people. Solon.

Like as age followeth youth: even so death followeth age. Horace.

Mar. Aur. Short is our life, and shortly death commandeth us to close our eyes, and to follow the course of death.

Plutarch. After winter the spring time followeth, but after age youth never commeth again.

The end of sickness is death, and the end of darkness is light.

Mar. Aur. When the life passeth, there is no prudence in a prudent, nor vertue in a vertuous, nor Lordship in a Lord, that can take away the feare of the spirit, nor pain of the flesh.

Plato. He which feareth to have paines after Death, ought in his life time to avoyd the cause, which is his own wickednesse.

A rash and wicked eye that delighteth to behold vanity, may well be called the window of Death, for it is the deadly minister of the hearts concupiscence, and fore-runner of filthy facts, thefts, robberies, and such like.

Socrates. None need to feare death, save those which have committed so much iniquity, as after death deserveth damnation.

It is a happy mans lot to die before he desireth death.

He is in a miserable state that wisheth to die.

Thou must needs die but not so oft as thou wouldest.

Plato. For unrighteousnesse and other mischievous deeds, the soule after death is sore punished.

Death is sweet to them that live in sorrow.

Plato. Take not so much thought to live long, as to live well.

Hermes. Dispise bodily death, and it shall be life to thy soule: follow truth and thou shalt be saved.

Wisdome maketh men to despise death, and ought

ought therefore of all men to be imbraced, as the best remedy against the feare of death.

It appertaineth to men that be valiant, rather to despise death, than to hate life

Death and sleep be cosin-germanes. Qui. Cur. Seneca.

This is to bee alwaies noted, that when thou goest out of thine house, thou art not certain to return into thine house again, and going into thine house, thou art not sure thence to go out again: likewise when thou goest to thy bed, thou art not sure to rise from thence again.

Live and hope, as if thou shouldest die immediatly. Plinius.

One day deemeth another, but the last day giveth judgement of all that is passed. Homer.

Death ought rather to be desired, than dispised: for it changeth us from this world of uncleanesse and shame, to the pure world of worship: from this transitory life, to life everlasting: from this world of folly and vanities, to the world of wisdome, reason, and truth: and from this world of travell and paine, to the world of rest and consolation.

O how happy were it for the unhappy man (if forgetfulnesse deceive him not) to remember the state of this life, how short it is, how full of misery, vanity, and woe, an approved exile, and hath nothing in it permanent? It is a continuall conflict, strife, and warre, a wandring wildernesse, and a batle of wretchednesse, wherein we are continually compassed with most terrible, fierce, and fearfull enemies, to the deadly wounding, slaying, and overthrowing of body and soule into hell. O (these mischiefes considered) why should man then have such desire to dwell in this wretched World, and Mar. Aur.

to liue in such a loathsome and laborious life? to tarry in such wretchednesse, and to remain in such a perilous state? were not death much rather to be desired? were not the houre of death much better than the continuance of such a life? for to the godly death is the most happy messenger and quick dispatcher of all such displeasures, the end of all trouble and sorrow, the bed of all rest, the doore of good desires, the gate of gladnesse, the port of paradise, the haben of heaben, the entrance of felicity, and harbour from all misery, and the beginning of all blessednesse. Therefore the day of deaths happy visitation is not to be contemned or feared, but rather to bee highly celebrated with joyfulnesse, mirth, and melody. Farre off therefore be it, that wee should either at the hearing, or presence of death, have feare in us and trembling, that such a friend should not bee welcome unto us, that the foulenesse of his face should feare us from his good conditions: that the bitternesse and hardnesse of his rough husk, should hinder us from the sweet taste of such a comfortable kernell: yea, farre off be it, that the feare of deaths discommodities, should hinder us, or pluck us back from the joyfull embracing of so many and innumerable commodities which bee daily bringeth, for the most quiet state of the godly, and not to heare, see, and feele this: woe be to those deafe eares, blind eyes, and hard hearts, whereby men wickedly feare, and flie from that which (with most joyfull desire) they should wish and imbrace. Consider therefore thy selfe, feare to offend the presence of God, and feare not the day and houre of death, but abide with patience thine appointed turne, and thank thy maker for thy change.

We

Wee saile with great travell through the great and dangerous perils of this short life, and suddenly at one houre wee are commanded to take land, and discharge us of our flesh, and to take the earth for a Sepulchre. Mar. Aur.

In these our daies of miserie, wee read many things, we heare, we see, wee desire, we do attain, we possesse, suffer, and do rest much, and suddenly we are called by death: and of all these things we shall beare nothing away, because all they and we are nothing.

All the travels of the world are weighty, but the travels of death are weightiest. Mar. Aur.

All be perillous, but that is most perillous.

All be great, but that is the greatest.

All things at the last have an end by death, save only death whose end is unknown.

Then (if we be good) sith we shall change this weary life and company of men, for the sweetnesse and joy of God: and the doubts of fortune for this sure life: and this great and continuall feare, for perpetuall peace: and this evill and naughty corrupt life, for great renown and glory: we ought to think verily this should be no evill, but a change most blessed and happy.

Oh what blessednesse is it to have death due for our sins, diverted into a demonstration and testification of Gods truth?

When our last houre is come, necessity carrieth us hence, though we be not willing: but if we be willing, then have we with God, both joy, and everlasting reward. Photius.

Doubtlesse, so only shall the soule of man most happily at the last by death depart from the body, as she hath aforehand, through true knowledge,

diligently recorded and practised death: and hath also long time before (by despising of things temporall, and by contemplation and love of things spirituall) used her selfe to be as it were in a manner absent, or a-part from the body.

The summe of all.

Death is the dissolver of each mortall body,
Driveth all again to their first matter, Dust;
Which while we live should put us in memory
From whence we came, and hence to what we must;
Fearefull to the evill, but joyfull to the just.
Who after this life, through death transitory,
For deathlesse life joyned with joy do trust,
Whose life by death is led to greater glory.

Chap. VIII.

Of Liberty.

Diogenes. The best thing in this present life, is liberty: Liberty be it never so poore, is to be preferred before all delights and pleasures where liberty is not.

Cicero. He is to be counted free and at liberty, which is voyd of all lust and concupiscence.

Liberty is a power given unto man, whereby he may live, as he himselfe shall think good. And hee liveth properly, as he lusteth to himselfe, which followeth, in conversation, those only things which are good and honest, who injoyeth freely his office, who hath a fore-sight how to live well, who obeyeth not the Law for feare of punishment, but for truths sake and equity: and with whom there is nothing more effectuous, than the good successe of his own advice and judgement.

So pleasant a thing to man is the state of liberty, that life is to be adventured for the happy recovery thereof.

To a man that is once brought up with freedome and liberty, there is nothing unto him more grievous and miserable than to be restrained from the same.

Death truly is to bee preferred before servile slavery and bondage.

That is most truly servitude, when a man without moderation or stay of his appetite, doth follow overmuch his own lust and pleasure: which to overcome is more commendable and praise-worthy, than winning of many, both rich and great Cities. Diogenes. What Servitude is.

Hee is subject to a servile state, and bondage, which cannot refrain from his own affections. Cicero.

He that is a good man and a wise, loseth not liberty at any time: no, not so long as breath in him endureth. Plato.

Of our selves we have no liberty, nor ability to do the will of God, but are subject to sin, and shut up under sin. Augustin.

In very much liberty it is hard to be moderated, or to put a bridle to wanton affections. Aristotle.

He that hath liberty to do more than is necessary, will oftentimes do more than is tending to honesty. Macrobius.

Too much liberty turneth to bondage. Seneca.

Hope is bondage, but mistrust is liberty. Thales.

The covetous person, the ambitious, the lecherous, with such other given to vice, cannot be free and at liberty. Diogenes.

A tyrant never tasteth of true friendship, nor of perfect liberty.

Alex. Sev. Slaves and bond-men, have only this liberty, to use a proud countenance, because they be shameless: and noble men bee alwaies known by their gentlenesse.

Seneca. They bee out of liberty that do not labour in their own businesse, that sleep at another mans winck, and set their feet where another man stepeth.

Mar. Aur. Where there is corruption of customes, their liberties should be broken.

Terence. Surely of overmuch licence happeneth great pestilence.

Alex. Sev. All things desire liberty, and man-kinde most specially.

Cicero. It is better for a man to keep his own liberty, than to take liberty from another man.

Will constrained, seeketh ever opportunity to slip off the coller.

Nothing is in the perfect state of joy, if liberty be away.

The summe of all.

Although honour, health, riches, and dignity,
Be dainty pleasures that nature doth imbrace,
Yet liberty as Writers do testifie,
Is the best thing that a man can purchase:
The poore mans liberty doth plainly deface
The rich in prison, or bond-slave to riches,
Whose lives are wasted in most wretched distresses.

Chap.

Chap. VIII.

Of Goodneſſe.

That thing is to bee called good, which inclu- Plato.
deth in it ſelfe a dignity that ſauoureth of God and heaben, ſo that thoſe things are only worthy the name of Goodneſſe, which hath a perpetuity and ſtedfaſtneſſe of godly ſubſtance.

As God himſelfe is all Goodneſſe, ſo hee loueth all things that are good, which is Righteouſneſſe and Vertue: and hateth the contrary, Vice and Wickedneſſe.

Thoſe perſons verily may be called good which Tullius.
do ſo behaue themſelues, and in ſuch wiſe do liue, that their faith, ſurety, charity, and liberality, be ſufficiently proued: and that there be not in them any couetouſneſſe, wilfulneſſe, or foole-hardineſſe, and that in them be great ſtability and conſtancy.

It is not only ſufficient for a perſon to bee good, Mar. Aur.
but it is neceſſary that he put from him all things that are reputed euill.

It is good right, that they which be good men, Plato.
and do well, receiue the honour which they bee worthy to haue: and to them which be good, and already aduanced to honour, they giue ſuch courage, that they endeuour themſelues with all their power to increaſe that opinion of goodneſſe, whereby they were brought to aduancement, which needs muſt bee to the honour and benefit of thoſe, by whom they were ſo promoted.

Many yeeres of a mans life are not to bee reckoned, but rather the good and godly works that he hath done.

Thoſe bee a curious kind of men that will ſeek to know another mans life, and behaviour, and

be

bee slow to seek the amendment of their own lives.

Hermes. He may be called good, that other men fare the better for his goodnesse.

Ivan. varius. He is to bee counted a good man among them that are good, whom never man saw to do any evill workes, nor heard him speak any evill words, nor do anything but it was to the comfort of the needy, and profitable to the common-wealth.

Socrates. Thou canst not be perfectly good, if thou hatest thine enemy, what shalt thou then be if thou hatest thy friend.

Let him that is a good man be a lover of good men, because they bee good, and for the goodnesse that is in them, let him have pleasure in their familiarity and company: for God shall thereby bee praised, and he himselfe well commended, joyfully comforted, and blessedly rewarded.

Plato. There is no greater delectation and comfort to him that is good, than to bee seen in the company of good men.

Plato. Like as a man passing through the City and seeking where he may finde a good Carpenter, or a good Smith, heareth where the most hewing is, or beating with hammers, and there goeth in, supposing to finde that which he looketh for: even so, if thou wilt have a good man, go and look him one where thou hearest sicknesse sharply reigueth, or where injustice goverueth, will ruleth, or great power oppresseth, there shalt thou surely finde him that thine heart desireth.

Plato. Adversity is sent of God unto good men, not unjustly, nor cruelly, but for a good consideration and lovingly, as the doing of a good Father, which, with an incomparable charity desireth the advancement

advancement of his ſon to perpetuall honour and dignity, by ſuch manner of exceſſe as moſt aptly trieth his vertue.

Who doubteth but that they are to be acounted good men, which in adverſity bee patient, and deale uprightly both in word and deed with all men. Boëtius.

The greateſt goodneſſe of all goodneſſe is, when tyrants are put under by vertues acquired, or to finde remedy againſt accuſtomed vices, with good inclinations. Mar. Aur.

If thou intendeſt to do any good, tarry not till to morrow: for thou knoweſt not what may chance thee this night. Pithagor.

The goods of the ſoule are the principall goods.

Nothing is to be counted good that may bee taken away. Pithagor.

Friendſhip is the chiefeſt good thing in a City or Country. Ariſtotle.

Good men rejoyce, that not only they, but all others be cleare of ſuch miſchiefes as be put upon them. Socrates

Men ought to do well to good people, and to chaſtiſe the wicked by rigor. Ariſtotle.

In good things behold the mercies of God: and apply them aptly to thy ſelfe. And in all evill things & plagues beheld his judgements, through the which thou mayeſt learn and feare to offend him.

Do not what thou wouldeſt, but what thou ſhouldeſt.

There is nothing ſo well done of them that bee good, but forth-with it ſhall be counterfeited of them that be evill. Mar. Aur.

The tongue is both good and evill to a man.

The

Pithagor. The hearts of good people are the Castle of their secrets.

Socrates. He that doth good, is better than the good which he doth: and he that doth evill, is worse than the evill that he doth.

Legmon. A good thing the further and the more largely or apertly it is known, the further the vertue therof spreadeth and rooteth it selfe in mens hearts and remembrance.

If thou doest good to the evill, it shall happen to thee, as it doth to them that feed another mans dog, which barketh as well at his feeder, as at an other stranger.

Mar. Aur. If good men be diligent to seek others that bee good, no lesse ought they to hide themselves from them that be evill: for a godly man with one finger hath power over all them that be vertuous, but to withstand one evill person, he hath need of hands, feet, and friends.

A good rich man may seldome be found.

He that is mighty, is not by and by good, but he that is good is immediatly mighty.

It is the part of a good honest man to forget dishonest things, which to remember is a point of evill.

Plutarch. It is better for a man to amend himselfe by following the good example of his predecessors, than to make his successors wax worse by following his unthrifty vicious living.

Cicero. The greatest fault in a man that is good, is to approve evil rather than good, and the greatest evil in an evill man, is to condemn good for evill.

Mar. Aur. The evill man is alwaies desired for his wickednesse to be dead: but the good merriteth alwaies to have his death bewailed.

The

The goodneſſe that commeth of an ignorant man, is like hearbs growing upon a dunghill. Hermes.

That man ſeemeth good that is meek and gentle of condition, ſoft in words, and reſtfull in perſon, and gracious in his converſation. Mar. Aur.

Vertuous and well-beloved perſons, love honeſtly, and ſhamefaſtneſſe at all times, and in all places. Diogenes.

There is nothing ſo good, nor ſo well beloved, but courſe of time cauſeth us to leave it, to diſpraiſe and abhorre it, and finally to be weary of it.

Good men bee called to joy, and evill men bee drawn to pain.

The ſumme of all.

All goodneſſe is given us from God above,
The author of vertue, grace, and good governance,
Whoſe love and lively light ſhould ever move
Mankind, by good life, his glory to advance:
The goodneſſe of God is of long continuance.
And thoſe that be wiſe men and learned will ſay,
Nothing is good that may be taken away.

Chap. IX.

Of Praiſe and Diſpraiſe.

Apply thy ſelfe ſo now in vertue, that in time to come thou mayeſt therefore be praiſed. Plato.

It is meere wickedneſſe, to ſeek praiſe by counterfeited vertue. Diogenes.

Challenge not to thy ſelfe the Praiſe of other mens inventions.

In all thy doings ſeek chiefly the Praiſe of God.

When

Chryſoſt. When God is bleſſed, and when thanks and praiſes bee giuen vnto him of men, then the more plentifull bleſſings are giuen of him, euen for their ſakes by whom hee is bleſſed: for hee that bleſſeth God, maketh him debtor of a greater bleſſing.

Mar. Aur. Hee is greatly to be praiſed that leadeth an vncorrupt life, that loueth and feareth God, that is friendly to his friend, fauourable to his enemy, temperate in his words, and reſtfull in his perſon.

Praiſe nothing that is not commendable, nor diſpraiſe ought that is praiſe worthy.

Praiſe honeſt and good things,

Praiſe not the vnworthy, becauſe of his vain riches.

Praiſe a man for that which may neither be giuen him, or taken from him, which is not his faire houſe, nor his goodly garuents, nor his great houſhold, but his vertue, wit, and perfect reaſon.

Praiſe little, but diſpraiſe leſſe.

He that to his noble linage addeth vertue and good conditions, is highly to be praiſed.

Anachar. The good works of old and ancient perſons are to be praiſed, rather than their white hayres: for honour and praiſe ought to be giuen for the good life, and not for the white head.

If thou wilt praiſe any man becauſe hee is a Gentleman, praiſe his Parents alſo. If thou wilt praiſe him for his riches, that appertaineth to fortune. If thou praiſe him for his ſtrength, remember that ſickneſſe will make him weak. If thou praiſe him for his ſwiftneſſe of foot, remember that age will take it away. If for his beauty, it will ſoone alſo vaniſh away: but if thou wilt praiſe him for his manners, wiſdome, and learning, that

is

is his own, and neither commeth by heritage, neither altereth with fortune, nor is changed by age, but is alwaies one with him.

Do not ſuch things thy ſelfe, as thou wouldeſt diſpraiſe in another. Pithagor.

He that praiſeth himſelfe, and diſpraiſeth others is not worthy praiſe. Protogeus.

In the multitude of men, there are few to bee praiſed, and many to be diſpraiſed. Mar. Aur.

Nothing diſpraiſeth a man ſo much as his own praiſing, ſpecially when hee boaſteth of his own good deeds.

To be praiſed of evill men, is as evill as to bee praiſed for evill doing.

If a man praiſe thee, remember to be thine own Judge. Cato.

We muſt beware we open not our eares to ſuch as praiſe us falſely, nor ſuffer our ſelves to bee flattered. Tullius.

None be in ſo much danger of flatterers as the Prince, noble men, and ſuch as be in authority.

The cluſter of flatterers walk in the Court. Ovid.

If it were as painfull a thing for men to praiſe honeſt things as it is to do them, then ſhould they be as little praiſed as followed.

If thou wilt diſpraiſe him whom thou hateſt, ſhew not that thou art his enemy.

It is a point of flattery, to praiſe a man to his face. Seneca.

Unmeaſurable laud and praiſe is to be reproved Diogenes,

All things that are good, hath ever the preheminence in praiſe and compariſon.

It is ſufficient to praiſe and exalt a child, ſeeing his honeſt towardneſſe, diſpoſition, or aptnes, well proved by ſuch things as are taught him.

Pride

Pride is cause of hatred, and sloth of dispraise.

Aristotle. As they which give willingly, seeme to have but little themselves: even so they which praise other folks slenderly, seeme to desire to bee praised themselves.

Plutarch. Like as the famished for lack of other meat, are fain sometime to eat their own flesh: so many that are vain-glorious, are forced to praise themselves because no man will else.

Hermes As the shadow followeth the body, so praise followeth vertue. And as the shadow goeth sometimes before, and sometimes behind, so doth praise also to vertue: but the later that it commeth, the greater it is, and the more of value.

Isocrates Praise no man before death, for death is the discoverer of all his works. Life judgeth undirectly of death.

The summe of all.

So vertuously endeavour thy selfe to live,
That men even worthily thy life may commend:
Counterfeit not vertue, for men will it reprive,
And praise thee for thy profit, if rightly thou intend.
Both Praise and Dispraise on our living doth depend.
And as after the body there followeth a shadow,
Even so after Vertue, praise doth also follow.

Chap.

THE SIXT BOOK.

Of the seven cardinall Vertues, following in their order, against the seven capitall Vices; commonly called the seven deadly sinnes.

Chap. I.

Of Humility and Gentleneſſe.

Humility for her excellency ſhould be the ſiſter of true nobility.

God hath moſt reſpect unto them that with humbleneſſe of heart, caſt themſelves lowly before the preſence of his majeſty.

Like as lowlineſſe of heart, maketh a man highly in favour with God: even ſo meekeneſſe of words maketh him to to ſtuck into the hearts of men. Propertius

The vertue of humility encourageth to attain truly the law of God: and maketh apt and meet veſſels to receive the ſpirit of God.

Nature giveth unto age eſtimation and authority: but meekeneſſe of heart is the glory both of youth and age, and giveth unto them both dignity and honour. Pontanus.

That man is worthily counted happy, which the higher that fortune hath advanced him in ſubſtance and dignity: ſo much the more lowly bee vaileth his courage. Seneca.

Gregor. He that doth gather vertues together (for estimation and comelinesse) without the vertue of humility doth as he that openly beareth fine powder in a rough and boysterous wounde.

Alex. Sev. Gentlenesse and affability are worthy vertues, that causeth men to be heartily and deerely beloved.

Nothing surely more entirely and fastly joyneth the hearts of subjects to their Prince or Soveraign than mercy, affability and gentlenesse.

Cicero. Among many vertues belonging unto Princes, none is so proper unto them, or so honourable and princely, as timely to help suppliants, to comfort the afflicted, to encourage them, and to deliver men from danger in their distresse.

Nothing breedeth so great deformity in a Prince as to joyne unto his high estate and authority, the noysome bitternesse of his hard and evill tempered nature.

They do seem indeed well to instruct and advertise us, which give this admonishment unto us: that is to say, the higher we be in authority, so much the more gently and lowly we should behave ourselves: for nothing is more seemly or commendable in a Prince or a noble man, than vertue, gentlenesse, meeknesse, and humility.

Cruelty and gentlenesse be two contraries: the one is of all men hated, and the other beloved: for cruelty is an enemy mercilesse unto the mild nature of man. Men are not in any thing more like unto God, than in gentlenesse and humility, which most plainly consisteth, in doing good one to another.

Live gently with thine underlings, as thou wouldest thy betters should live with thee, and do

to

to all men as thou wouldeſt be done by.

Worſhip gentleneſſe, and hate crueltie. Seneca.

If thou wilt correct any man, do it rather with gentleneſſe than with violent extremity. Vſe meaſure in all things.

Think not thy ſelfe to bee that which thou art not: nor deſire to ſeeme greater than thou art indeed.

Be gentle and loving to every body, flatter none, be familiar with few, be indifferent and equall towards every man, be ſlow to wrath and ſwift to mercy and pitty.

Avarice is the thing that taketh away the name of gentleneſſe. Ariſtotle.

The gentle and lowly perſon, cannot bee hated. Seneca.

The gentleman gently intreated, is content to do all things, but the vile natured man familiarly uſed grudgeth at all things.

Give place to thy betters, and to thy elders. Be not high minded. Pleaſe every body Be ſerviceable to every body. Do not that to another, which thou thy ſelfe hateſt Get by perſwaſion, and not by violence. Hate violence. Be gentle in thy behaviour, and familiar in communication.

It belongeth to gentleneſſe to ſalute gladly them that we meet: and to familiarity to talk with them gently and friendly.

It ſeemeth to be uncomely and great ungentleneſſe, a man to be unthankfull

It is due to render deſerved thanks.

Humility and gentleneſſe will rather of a friend hope the beſt, than forethink the worſt.

If thou deſire that thy friends love may continue, be courteous and gentle towards him, both

in speech be, and also in manners: forbeare him in his anger, reprove him gently in his errour, and comfort him in his adversity.

Like as pride slayeth love, provoketh disdaine, kindleth malice, confoundeth justice, and subverteth weales publick, even so gentlenesse, affability, or humblenesse, doth stirre up affection, augment benevolence, increase charity, support equity, and preserve most surely Countries and Cities.

The summe of all.

Humblenesse and affability are two worthy vertues,
That most happily purchase friendship and favour.
Yea, even Princes, and Rulers, that these vertues do use,
Cause subjects to obey them, and give them due honour.
Hate cruelty, be lowly and of gentle behaviour:
For as pride slayeth love, and ingendreth all wickednesse,
So love lively flourisheth by the meanes of humblenesse.

Chap. II.

Of Love and Charity, two mentall vertues.

Constant love is a principall vertue.

Hermes. Without love no vertue may be perfect.

Plato. He that lacketh love, ought not to be regarded.

Seneca. It is not possible to do any thing well without love.

Propertius True love is that which is not idle, but worketh to serve him whom he loveth.

Socrates. Love all men, and be in subjection to all lawes, but above all things, love and obey God.

The greatest argument of godly love is, to love

lobe that which God willeth: and not to lobe that which God loveteh not.

The true lober of God (which is properly the charitable perſon) is under no rule, but he is Lord abobe all inventions, all precepts, and all commandements, that God hath giben to man: for charity hath no bond. Alex. Sev.

He erreth in mine opinion, that preferreth feare before lobe: without the which (witneſſe Socrates) nothing either with God or with man, may long indure or abide. Socrates.

We are bound to lobe, maintain, and preſerbe, the common attonement and fellowſhip of all mankinde. Tullius.

The nature and fabour of grace is fartheſt off of all things from ſelfe-lobe, ſeeking nothing leſſe than her own commodity, but rather reſpecting the commodity of others.

No man lobeth God, that enforceth to will any thing contrary to Gods will. He perfectly lobeth not God that doth any thing without God. He perfectly lobeth not God, that thinketh any thing beſides God. The perfect lobe of God, cannot ſtand with any care or ſtudy for this life. The perfect lobe of God, abideth not the coupling with any other lobe. The perfect lobe of God knoweth no affection to kindred: it knoweth no difference between poore and rich, it knoweth not what meaneth mine and thine, it cannot divide a foe from a friend: for hee that truly and perfectly lobeth God muſt lobe God alone, nothing beſides God, nor with God, but lobe all indifferently in God and for God. Pacuvius.

There are two kinds of lobe, the one naturall, and the other heavenly.

The good lover loveth his soule better than his body.

The evill lover loveth his body, & not his soule.

Pithagor. A man of feeble courage annoyeth himselfe lightly with that which he loveth.

Homer. To be loving to him that hurteth us, is the most acceptable thing in the sight of God that a man can do. Thou shalt bee beloved of God, if thou follow him in this point: In desiring to do good to all men, and to hurt no body

Mar. Aur. There is true love where is two bodies separate, and but one heart together.

Love is payed with love.

Pithagor. Small substance increaseth where concord reigneth: by discord, great things are scattered, and come to nought.

Of love mixed with mockery, followeth the fruit of inkamie.

There bee five wayes noted of loving one another, of the which number one way is praised, three be utterly dispraised, and one neither praised nor dispraised. First a man may love his neighbour for Gods sake, as every good vertuous man loveth every man Secondly, a man may love his neighbour for naturall affection, because he is his son, his brother or kinsman Thirdly hee may love for vain-glory, as if he looked of his neighbour to bee worshipped, or advanced to honour. Fourthly, a man may love for covetousnesse, as when he cherisheth and flattereth a rich man for his goods, or when he maketh much of them that have done him pleasures, or may do. Fiftly, and lastly, he may love for his sensuall lust & appetite, as when hee loveth for delicate fare, or else when his minde foolishly runneth and doteth upon women,

women. The first way to love his neighbour, for the love that he beareth to God, is only worthy to be praised. The second way, naturally deserveth neither praise nor dispraise. The third, the fourth, and the fift, to love for glory, advantage, or pleasure, all three be utterly naught.

Likenes of manners maketh stedfast and perfect.

Of all things the newest is best, save of love and friendship: which the elder that it waxeth, is ever the better. Seneca.

Too much self-love is cause of all evill.

Repentance is the end of filthy love.

Lewd love is the businesse of loyterers.

Love cannot be mingled with feare.

There is nothing so dark but that love espieth.

Love leaveth no danger unattempted.

It is unpossible for a servant to be diligent that loveth not his master.

He that hath a whole and cleare heart, without inforcing, uttereth loving words: he that hath an evill heart alwayes overcommeth others with words of malice. Mar. Aur.

That person that is entirely beloved, causeth ever great griefe at his death.

The love of a foole is more noysome than pleasant. Socrates.

As one bird loveth another, and one beast another, and one wise man another: so one foole loveth another. Mar. Aur.

Love peace, maintain concord, bee mercifull to the penitent, despise not thine underling.

Haunt not too much thy friends houses, for that engendreth no great love: nor bee not long from thence, for that engendreth hate, but use a meane in all things. Aristippus

Love between neighbours suffereth to bee mitigated with water: but it is requisite that the love of the Prince and the people be perfect and pure.

Aristotle. It is better for a man to love good fellowship than money.

There is no perfect love, where is no equality between lovers.

Mar. Aur. Love in young blood, in the spring time and flourishing in youth, is a poyson that forthwith spreadeth into every veine: it is an hearb that by and by entreth the entrails: a swounding that incontinently mortifieth all the members: and a pestilence that assaileth the heart, and finally it maketh an end of all vertues.

Plato. As in every place Ivie findeth somewhat to cleave to, so love is very seldome without a subject.

Mar. Aur. The great voyce outward is a signe of little love inward: and the great inward love keepeth silence outward.

The old lecherous lover is a Leek with a white head and a green taile.

Hermes Like as the fire wasteth the fire-brand, so doth scornfulnesse waste love between friends.

Better are the stripes of him that faithfully loveth, than the deceitfull kisses of him that hateth.

This is the just ordinance of God, that he that loveth shall have an end, and it that is beloved shall take an end, and the time that we are in shall also end: then it is reason that the love wherewith wee do love shall end likewise.

Hermes. *What Charity is.* Charity is a good & gracious affect of the soule, whereby mans heart hath no fancy to esteeme, value, or ponder any thing in this wide world

besides

beside or before the care and study to know God.

God as he himselfe is all charity and love, and the only beginning of all goodnesse: so there floweth freely from him, as from the only fountain of his grace into the heart of man (the instrument of all grace) all good motions to work well, and that freely, lovingly, and of good will, by the power and freedome of his spirit, without respecting of merit thereby or justification: but reverently (with all joyfulnesse) tendering and seeking the only glory of him, by whom (through grace) he is so freely and mercifully justified, made righteous and saved.

Charity is the child of Faith. Chrysost.

Good works make not a man justified or righteous: but a man being once justified doth good works. August.

No deserts of men can have place before the grace of God.

Charity is not like one vertue, but is such a thing, that by many degrees of divers vertues it must bee gotten, as the finall conclusion of all labour and travell in vertue.

All charity is love, but it is not true, that all love is charity.

Charity maketh men to forsake sin and imbrace vertue.

Charity is the whole perfection of a good man.

Charity maketh a man absolute and perfect in vertues.

The filthy effects of bribery, hindereth greatly the work of charity.

As covetousnesse, bribery, and extortion are never contented, but needy: so charitable liberality is evermore blessed with plenty.

By

By our charity with God, we learn what is our duty towards man.

Augustin. The two wings wherewith a man flyeth unto God, be these: if thou forgivest him that hath offended thee, and dost help him that hath need of thee.

How can charity to man stand, when charity to God (which is obedience to his will) is overthrown.

Six things here following are specially to bee noted, that in what man soever any of them do reign, there abideth not in him any sparke of Gods charity: First, look upon the unmercifull and cursed man, that being voyd of pitty cannot forgive, but still bayleth in his appetite to be avenged. Secondly, look upon the envious stomack, how he without rest fretteth in coveting the sight of his hurt whom he so cruelly spighteth. Thirdly, look upon the insatiable Glutton (without godly regard) hee beastly provideth his belly-cheere. Fourthly, look upon the filthy Lecher, how busie hee is to compasse his ungratious thoughts. Fifthly, look upon the wretched Covetous man, how without reason and good order, he continually scrapeth, and beateth his brain to gather gaines. Finally, look upon the Ambitious and hauty hearted fellow, how busily he bestirreth him to get promotion and worship. These kinde of men through their vain and corrupt fantasies (not possessed with the grace and charity of God) bee no lesse greedy to satisfie these their insatiable desires, than the hungry and thirsty bodies (through naturall necessity) seek to bee refreshed

Whosoever feeleth in his heart any power or title

title of hatred or envy, for any manner of cause against any man, that person may be well assured that he is not in charity with God.

Charity is a word much used with every man and woman, but not so well perceived, as it is commonly spoken.

Like as fire is an instrument, without which few works can be finished, so without charity nothing may be well done and honestly. Plutarch.

Like as God and the Children of God are always known to be all one in charity, mercy, pity, patience, long-suffering, wishing welfare, health, and life to every man: so the Devell, and the children of the Devell are known to bee always one, by their envy, spight, and malignity, by their cruelty, tyranny, impatiency, swift revengement, oppression, impoverishing, and spoyling, hinderers of health, and very murtherers.

The summe of all.

In this life, of Love there are two kinds,
That draweth men to joy and pain:
On filthy love some set their minds,
And godly Love some men retain,
The wicked do count such love but vain:
But Gods heavenly love and Charity
Purchaseth th'everlasting felicity.

Chap.

Chap. III.

Of Patience, a mentall Vertue.

PAtience is a noble vertue, appertaining as well to inward as to exterior governance, and is the banquisher of injuries, the sure defence against all the effects and passions of the soule, retaining alwayes glad semblance in adversity and dolour.

How to obtain Patience, The meanes to obtain patience, is by two things principally: a direct and upright conscience, a true and constant opinion in the estimation of goodnesse, which seldome commeth only of nature except it be wonderfull excellent, but by the diligent study of very Philosophy (not that which is sophisticate, and consisteth in sophismes) nature is thereto prepared and holpen.

Socrates. Patience and good belefe in God maketh a man victorious.

He is perfectly patient, which in his fury can subdue his own affections.

Ambrose. Better is he that contemneth injury, than hee that sorroweth: for he that contemneth it as hee nothing felt it, passeth not for it: but hee that is sorrowfull is therewith tormented, as though he felt it.

Epictetus. Sustain, abstain: sustain and beare adversity: and abstain from all evill and filthy pleasures and pastimes.

Mar. Aur. It is oftentimes seene that it cannot faile in a man that can suffer and hath patience, to have vertue and force.

He is worthy to be called courageous, strong and stout, who doth not only with patience suffer injuries, rebukes, and displeasures done unto him,

him, but also doth good against those evils.

One of the vertues that a wise man ought to have (wherein he shall be known as wise) is that he can suffer well: for a man that can suffer well, was ever wise and well mannered.

He that is patient and sober shall never repent him.

Be patient in tribulation, and give no man cause to speak evill of thee. Hermes.

Let not thy heart faile thee although Fortune turneth her face a while from thee: but patiently beare the time: for merry even-tides oftentimes follow carefull mornings.

Receive patiently the words of correction, although they seeme grievous. Hermes.

In suffering afflictions patience is made strong.

Patience and perseverance are two proper notes: whereby Gods children are truly known from hypocrites, counterfeits, and dissemblers.

By patience we are rendred unto God, and proved among men.

Humility, patience, and faire speech, are the pacifiers of wrath and anger.

The travels that come of necessity ought with good courage to be endured. Mar. Aur.

Be constant and patient in adversity, and in prosperity wary and lowly.

The best way for a man to be avenged, is to condemne injury and rebuke, and to live with such honesty and good behaviour that the doer shall at the last be thereof avenged, or at the least lose the frutt of his malice, that is to say, shall not rejoyce and have glory of thy hindrance and damnage. Mar. Aur.

Even

Even as iron, except it be often scoured, will soon corrupt and wax rusty: so except the sinfull heart of man, and his flesh, be often scoured with the whetstone of adversity, they will soon corrupt and overgrow with the rust of all filthinesse and sinne.

The summe of all.

Patience is a Vertue both noble and necessary,
Appertaining to the inward and exterior governance:
Patience is a vanquisher of approved injury,
A sure rock of defence against all disturbance.
This Vertue therefore is obtain give diligent attendance,
By two things thou shalt learn it to thy comfort in distresse
An upright conscience and constant esteeming of goodnes.

Chap. IV.

Of Diligence, Agility, or Quickneſſe.

Seneca. Diligence quickly dispatcheth all things.

Aristotle. He that diligently attendeth to his businesse never repents him but bringeth all his works to a perfect and good conclusion.

Diligence and carefulnesse are the keyes of certainty.

Hermes. Diligent purveyance is great surety.

Cicero. There is nothing so fearfull unto wise and circumspect men, but by diligence it may be foreseen, and happily brought to passe: neither is there any evill, but that it must readily fall upon those which be undiligent, careleſſe, and sluggish.

Cicero. God which is immortall, (doth as it were) sell all things unto us for our labour and travell.

They which will come to an happy estate, must diligently labour in this world.

A thousand evils do afflict daily that man, which hath to himselfe an idle and unprofitable carkasse. Salust.

There was neber any man that obtained renown by his careleſſe ſluggiſhneſſe.

Diligent labour prevaileth mightily: yea, it overcommeth all things. Virgil.

Thoſe ſtudies which ſeeme laborſome in youthfull yeares, are made right pleaſant reſt unto old age.

By the deceitfull poyſon of ſloath, vertue being overcome, it yeeldeth to the breach of confuſion, and falleth on a ſudden to utter decay.

We know that there is nothing ſo eaſie but it will ſeeme hard, if it be not with cheerfulneſſe taken in hand. Terence.

Nothing unto man is ſo hard, but by diligence it may eaſily be found out.

If by diligence thou ſhalt bring any noble thing to paſſe: thy labor ſhall ſoon be over paſt and gone, but thy glory ſhall ſtill remain: and if at pleaſure thou accompliſh any vile act, the remembrance doubtleſſe of the villany ſhall ſtill remain, even when thy pleaſure is far paſt and gone. Virgil.

The waking eye, and well occupied hand, attaineth of right unto many great things.

There is nothing ſo good to make a horſe fat as the eye of his maſter, neither is there ought better to make land fertile, than the ſteps of the owner, that is to ſay, the maſters diligence. Diogenes.

By danger dread and doubtfulneſſe, diligence is greatly hindered. Demoſth.

It oftentimes happeneth that they which bee ſlath and undiligent in doing their duties at the beginning, after that they have beene admoniſhed Alex. Sev.

thereof

thereof, either by their friends, or by the goodnesse of their own proper wits, they have been industrious and very diligent. Contrariwise, others which at the first have beene quick with a marvellous dexterity and promptnesse, they have afterwards by little and little relented: yea, and having gathered together (as divers have) good estimation, and abundance of substance, have withdrawn themselves from painfull affaires, and at the last, be to no man, but only to themselves profitable,

Pittacus. Nothing shall cause a man more diligently to do duty, than to think what he would require of him that is inferiour to him.

Musonius. He that is diligent shall enjoy the profit of his labour and diligence.

The summe of all.

Diligence is a quickneſſe and livelineſſe of minde,
Whereby all things are finiſhed moſt aptly:
Diligence doth alwaies this commodity finde,
It never repenteth but endeth moſt gladly.
Carefull diligence is the key of certainty,
And as with Diligence men do their buſineſſe,
What reward ſhall follow the end will expreſſe.

Chap. V.

Of Liberality.

Aristotle. Liberality is as well a measure in giving as in taking of mony and goods.

Liberality is not in the multitude or quantity of that which is given, but in the habit or fashion of the giver.

It is liberality to give according to a mans ability.

That

That is not to be approved Liberality, wherin is any mixture of avarice or rapine, for it is not properly liberality to exact unjustly, or by violence or craft to take goods from particular persons, and distribute them to a multitude: or to take from many unjustly, and enrich therewith one person, or a few: for the true precept concerning benefits or rewards is, to take good heed that he contend not against equity, nor that he uphold any injury. Tullius.

There bee two fountaines which do approve liberality, that is, a sure judgement and an honest labour. Valerius Max.

He only is liberall, which distributeth according to his substance, and where it is expedient. Aristotle.

Liberality taketh the name of the substance of the person from whence it proceedeth. For it resteth not in the quality or quantity of things that bee given, but in the naturall disposition of the giver.

Wonderfully is the love of the multitude stirred with the fame and opinion of liberality, bountifulnesse, justice, and faithfulnesse, and of all those vertues which appertain to the mildnesse of manners, and gentleneesse. Tullius.

It should seeme that as man being the most precious and godly creature of all others upon the whole earth, and so in large manner wonderfully endewed with divine grace from the high God above, should in such wise most earnestly regard his estate and creation, that not only (as a Lord over them) to have and enjoy the pleasures of them (for his sufficient and needfull purpose) but also most lovingly with all diligence to see to the relefe and comfort of those that by creation are like unto himselfe. Theophr.

Aristotle. Liberality in a Noble-man, is to be commended, although somewhat it exceed the termes of measure. And if it be well and duly employed, it requireth perpetuall honour to the giver, and much fruit and singular commodity thereby encreaseth. For where vertuous and honest men bee advanced and well rewarded, it stirreth the courages of them that habe any spark of vertue, to encrease therin with all their force and endeabour: wherefore next to the helping and relieving of a communalty, the most part of liberality is to bee employed on men of vertue and good qualities: wherin is to be required a good election and judgement, that for hope of reward or favour (under the cloak of vertue) bee not hid the most mortall poyson of flattery. Liberality which is upon flatterers employed, is not only perished, but also spilled and devoured.

Seneca. He is liberall that delighteth more in good renowm than in mony.

Socrates. A liberall man cannot be envious.

He that is liberall cannot live amisse.

Give liberally for thy profit.

As liberality maketh friends of enemies: so pride maketh enemies of friends.

They that be liberall, do with-hold or hide nothing from them whom they love: whereby love increaseth, and friendship also is made perpetuall and stable.

Hermes He that is liberall neglecteth not his goods, nor giveth it to all men, but useth it so, as he may continually help others, and giveth when, and where, and on whom it ought best to be imployed.

Tullius. Liberality and beneficence bee of such affinity, that the one may never from the other be separate,

for

for the employment of mony is not liberality, if it be not for a good end or purpose. Beneficence is never taken but in the better part, and is taken out of vertue, where liberality commeth out of the coffer.

Liberality causeth men to bee greatly marvelled at. Alex. Sev.

A liberall heart is cause of benevolence, although somtime perchance power lacketh. Tullius.

That same liberality that standeth in travell and diligence, is both most honest, and also spreadeth farthest, and is able to profite most.

It is the greatest part of Godlinesse, to knowledge the liberality of Gods goodnesse towards us: and to give only prayses unto him, from whence all things are decided to our relickes. Pacuvius.

The summe of all.

Liberality is a certain measure,
That springeth of favour, friendship, and amity;
In giving or receiving land or treasure,
After a mans substance or ability:
But chiefly in comforting the poore and needy,
For that is liberality in very deed,
To help the poore miserable in time of need.

Chap. VI.

Of Temperance and Moderation.

TEmperance is a noble vertue, and chiefly appertaineth to the honourable estate of mankinde, whereby the Princely governour, Reason, (which) reigneth like a King in man) is known to beare sway in man: whereby is happily tempered all his bonds, and thereby suffereth from the effect of beasts. Photion.

Temperance is enemy to lust, and lust is a waytyng servant unto bodily pleasure.

Boëtius. Temperance calleth a man back from all grosse affects and carnall appetites, and letteth him not exceed neither in foolish rejoycing, nor in ungodly sorrowing.

Cicero. Temperance is the pacifier of all tumults.

Isocrates, Grosse affections and lusts, are either utterly to be refused, or else with moderation to be used.

Plutarch. He is to be called a temperate and moderate person, which not only hath power over his wanton and corrupt affects, but so endeavours also himselfe, that in his Country hee is chargeable to no man, to no man cruell or grievous, neither to any man dangerous.

For hee is tempered with the light of the heavenly grace, hee is of nature familiar and gentle: he is easie to men that will come and speak with him: whose house is unlocked, not shut, but open to all men, where every man, as it were in tempests and stormes, may repaire for their relievement and succour.

Anaxag. Youth untemperate and full of carnall affections, quickly turneth the body into age, to be full of infirmities, foule and feeble.

Cicero. When the unbridled carkasse or fraile flesh of man is not well tempered or discreetly ruled, but overmuch cherished, set at liberty, and pampered, then is the soule the lesse regarded or looked upon, but abideth in most deformed state and miserable. And the more delicately the body is handled, the more stubbornly it wrastleth against the minde, and doth cast it off, even as a Horse too well cherished, useth oft to cast his rider. The heavy burthen of the body sore oppresseth the minde.

He

He cannot commend temperance, which think-
eth that the chiefe good thing consisteth in plea-
sure, for temperance is thereto enemy.

As temperance doth mitigate all grosse appe- Cicero.
tites, and causeth them to be obedient to reason,
and doth preserve the judgement of thy minde, so
intemperance is thereto an enemy, for it greatly
troubleth and inflameth much the minde.

If thou wouldest consider the excellency of mans Tullius.
nature, and the dignity therof, thou shouldest well
perceive how foule and dishonest a thing it is
to bee enclined unto lechery, immoderate eating
and drinking, and to live loosely and wantonly:
and contrarily, how honest, faire, and commenda-
ble a thing it is to live continently, temperatly, sad-
ly, and soberly.

He is worthy to be called a temperate and mode- Thucid.
rate person, which firmly gouerneth and bridleth
(through reason) the vice of sensuality, and all
other grosse affections of the minde.

The summe of all.

Of all noble vertues that God giveth to man,
And (whereby as reasonable) he is known from beasts;
Temperance is of force, apprehend it who can,
To bridle grosse effects, which the wise detests:
It preserveth excesse at banquets, and at feasts,
It offereth also to a contented minde,
To take with thankfulnesse such as it doth finde.

Chap. VII.

Of Chastity.

Propertius

Chastity, purity of life, continency, or refusing the corrupt pleasures of the flesh, and of this world, are precious in the sight of God, and do possesse such as keep their bodies clean, and undefiled, and in life refrain from all evill.

Chastity is the beauty of mans life.

Chastity and purity of life consisteth either in sincere virginity, or in faithfull matrimony.

Chrysost. Hom. de invent. cru.

The first degree of Chastity is pure virginity, and the second faithfull matrimony.

Abstinency and continency are two forcible vertues against Avarice and Lechery, two capitall vices: which being refrained by a nobleman that liveth at liberty and without controulement, procureth unto him (besides the favour of God) immortall glory: and that City or Realm hath long prosperity, whose Governors are not acquainted with these vices: for as Valerius Maximus saith, whersoever this ferbent pestilence of mankinde hath entry, injury reigneth, reproach and infamy spread and devoure the name of Nobility

Val. Max.

Theselius.

That thou mayst avoyd filthy lobe, a dissolute and libidinous life, with other kinde of filthinesse, embrace that love which God alloweth, and keep chastity and purity of life, which consisteth in sincere virginity, or in the faithfull state of matrimony.

Apuleius.

A chaste heart (which is only seene and approved of God) is most precious and blessed in his sight, and therefore deserveth of all men so farre forth to bee well judged or condemned, as the words uttered from the mouth, the manner

of

of outward gesture, the usage in eating and drinking, and the order of apparell, seemeth to be honest modest, temperate, and seemely.

A wise man when he is once stirred up to the unnaturall desire of wanton and unclean things, hee will by and by charge himselfe with the loathsome state of filthinesse, and will flie (to his power) even from the very secret and inward consent of them, and much rather from the committed fact.

It must needs be a point of great continency, and integrity (if it bee possible for any man) not to bee caught with the intisements of vaine beauty, comelinesse of body, outward and gay glory, nor with the vain pleasures of the world, but to be restrained by the respect of justice, equity, cleannesse, and chastity: yea, and with the bridle of the feare of God, not to consent to corrupt concupiscence, which doth in that sort deceive them (specially all carnall men) and blindeth right judgement in them. Musonius.

Some men there bee whom bodily lust tickleth not at all, such men ought not by and by to ascribe that unto vertue, which is an indifferent thing, for not to lack bodily lust, but to overcome it is the office of vertue. Socrates.

Neither suffer thy hands to worke, nor thy tongue to speak, nor thine eares to heare that which is filthy and evill.

Beware of the baits of wanton women, which are laid out to catch men, for they are great hinderance to him that desireth wisdome. Socrates.

Fly from filthinesse of life.

At thy Table let all things be pure, chaste and holy, even as hee is holy whose gifts thou shalt there have in hand.

Caſſidorus. There be ſix things that preſerveth chaſtity, ſobernesſe in diet, labor, ſharpneſſe of thinner apparrell, bridleing the ſenſes, that is to ſay, the five wits: alſo, little communication, and that with honeſty, and eſchewing opportunity of the perſon, the place, and the time.

Auguſtin. Where neceſſity is joyned, or layd unto chaſtity, there authority is given to lechery, for neither is ſhe chaſte, which by feare is compelled, neither is ſhe honeſt, which with need is obtained.

Bernard. Chaſtity without charity, is a Lamp without Oyle: take the Oyle away, and the Lamp giveth no light: take away charity, then chaſtity pleaſeth not at all.

Pontanus. That man whoſe minde is wholly dedicated to the uſe of vertue and purity of life, and deſpiſeth the vanities of this ſhort life, moſt certainly prevaileth, and obtaineth ſalvation in the end.

The ſumme of all.

Becauſe fleſh is fraile and procureth filthineſſe,
And worketh with woe the ſoules deformity,
It behoveth in time to eſchew ſuch wickedneſſe,
And willingly to imbrace the uſe of chaſtity,
Handle not, heare not, nor ſpeak that is filthy,
Deteſt from the heart Women light and wanton,
For many by their baits are caught to deſtruction.

THE SEVENTH BOOK.

Chap. I.

An Admonition to avoyd all kinde of Vices.

The causes of all inconveniences and hurts that may happen to man, are his own vices: which bringeth him into the hatred both of God and man, yea, and of himselfe also at the length. Wherefore the Philosophers above al things have ever abhorred them, and by all meanes indeboured to quench and destroy them, both in themselves and in all others. And although there bee sundry sorts of vices, some naturall, some unnaturall, and some against nature: I think it not needfull to distinguish them, but because they are all evill, I therefore endebour to make them all abhorred. Wherefore I have in this Book gathered the sayings of the Philosophers concerning the vilenesse and corruption of the most part of them: shewing what detriment and hurt commeth through them, which I wish that all men would diligently note, lest not being warned by other mens harmes, they do (through their own) teach others to beware.

Chap.

Chap. II.

Of Vice, Sinne, and Wickednesse.

LIke as Vertue is a garment most comely and precious, whereby the soule is garnished, to the glory of the most high God: so vice and wickednesse is filthy, abhominable, and uncomely: which corrupteth and destroyeth the soule, contrary to the will of God.

Mar. Aur. Cursed is the man that knoweth not to bee a man, but maketh himselfe lesse than a man by his vice.

Anaxag. The life of that man is wicked, that many bewaileth: and in whose death every man rejoyceth.

Protogeus. As there is nothing upon the earth better than good creatures: so there is nothing worse than vicious and wicked men.

Aristotle. They that be daily inclined and utterly disposed to vice and wickednesse, shall not at any time increase in riches, nor profit in any science.

All such as for the multitude of their sinnes and wickednesse are helpelesse, and such as have committed theeks and slaughters, with such other like wickednesses: the justice of God, and their own deserts damn themselves unto everlasting death, from the which they shall never be delivered.

If thou hast wickedly sinned, repent thee speedily, and tarry not till to morrow.

Plato. Woe bee to that wicked and sinfull man that hath not power to turne from the filthy works of fleshly and vain pleasures, which hinder him from the blessed estate, and keep back his soule from the presence of God.

Mar. Aur. It is meere wickednesse to change or alter good

good lawes to awake strife, and raise noyses, to abate noblenesse, to exalt the unworthy, to banish innocents, and honour theeves, to love flatterers, and dispraise them that bee vertuous, to embrace delights, and tread vertue under foot, to weep for them that be evill, and laugh them to scorn that be good: and finally, they are all wicked that take lightnesse for their mother, and vertue for their step-mother.

It is very wickednesse to seek praise by counterfeited vertue.

Sin, and seek wickednesse, where thou knowest God is not. Hermes.

An evill man is neither his own friend, nor yet any other mans.

It is great corruption unto the people, to have a vicious and corrupt Ruler. Aristotle.

Beware of sin as the serpent of the soule, which spoyleth us of all our ornaments and seemely apparell in Gods sight.

Neither suffer thy hands to work, nor thy tongue to speak nor thine eare to heare that which is evill or wicked.

If thou dost not intend to do good, yet at the least refrain from doing evill.

Flie and eschew thine own vices, and bee not curious to search out other mens. Plato.

Think all things may be suffered save filthinesse and vice.

As we are set in divers pleasures by our vice, so we fall hourely into divers miseries, and are noted, to our great infamy. Mar. Aur.

Nothing is evill but that which is coupled with some vice and wickednesse. Diogenes.

He that is rooted in sin, will not be corrected.

The

Plutarch. The evill which vicious persons do in the company of a Prince are reputed his.

Hermes. Vse not familiarity with any vicious person. Without comparison he is worse that favoreth evill, than he that committeth the evill: for the one proceedeth of weakenesse, and the other of malice.

Rulers and men in authority sinne exceedingly, that give others licence to sinne.

It is hard for a man having licence to sinne, to keep himselfe therefrom.

Anachar. Sinne plucketh the soule from God, whose Image the soule should beare.

Plato. Through sinne and wickednesse kingdomes are altered and changed.

Iuvenal. Through sinne Princes are removed from their royall seat and dignity.

What sin is. Sinne is an act straying from the order of the end unto which it should bee directed, contrary to the rule either of nature, or of reason, or of the everlasting Law.

Ambrose. Sin is the breach of Gods Law, and the disobedience of the heavenly Commandements.

August. Sin is either that which is spoken, committed, or covered, contrary to the everlasting Law.

Concupiscence. Sinne (like an evill tree) hath many branches, as the love of our selves, the love of pleasure, of whoredome, drunkennesse, and gluttony; the love of glory, honor, ambition, and such other vices: and upon this wicked rabble and such like, crafty concupiscence waiteth as a servant at inches, applying each of them the objects of their kinde. And if it bee obeyed, there must also needs bee suffered the rule and government of sin: for experience often teacheth that in this respect the malice of concupiscence is great, and therefore not to be spoken.

There

There be three things that cause us to sinne: first, foolishly to flatter our selves, and think that God seeth not our sinnes: secondly, to perswade our selves that God careth not for our sins: thirdly, because we waigh not Gods justice, but respect him only to be mercifull, and will of purpose bee more sinfull. *The occasion of sin.*

He that is in servitude to sin, the strength thereof and the power of Sathan is such, that no vertue or strength of man, no nor the strength of any celestiall spirits can do any good, or help to make him free: for it is only the power of the heavenly and most mighty Spirit of God, that freely purgeth the hearts of men, and freeth them from the bondage of sin and Sathan. *The servitude of sin.*

The wickednesse of mans life maketh the spirit of God dull in the heart of man, that is, not to work in him according to his divine nature.

If a man would rightly understand the high Majesty and puissant state of the great and terrible God: would he not think that when he hideth himselfe in darknesse, and doth the deeds of darknesse, that he should be nevertheless manifest unto him in all his doing, who is able to perceive the secret of the heart. *A good mean to forsake sin.*

Where sinne by authority is only punished, there the country and people are most happy and blessed.

Cities are well governed when the wicked bee punished.

The feeble are defended from the mighty, and the true from the untrue, by the vertue of Justice: which also rooteth out the wicked from among the good.

He is a vicious person that intendeth only his own profit.

If

Xenoph. If thou intendest any thing whereof may grow any goodnesse, devise to proceed with all diligence: but if by thy works may chance that which is evil, then be as swift to conquer thine own will.

Plato. Thou canst not alwaies keep thy sin and wickednesse unspied, though for a season it be secret and hid: for Truth, the true daughter of God and of Time, hath sworn to detect sin and vice.

Mar. Aur. They that be evill, be alwaies doubly evill because they beare armour defensive to defend their own evils, and armour offensive to assaile the good manners of others.

They live very badly that alwaies begin to live, forasmuch as their many beginnings do make their own evils still unperfect.

Hermes. It is better to suffer death, than by compulsion to do that which is evill.

There is but one way to goodnesse, but the waies to evill are innumerable.

To be much inquisitive about others offences, is a signe of an evill disposition.

Mar. Aur. The greatest evill of all evils, is when a man forgetteth that he is a man, putting reason under foot, straying his hand against Vertue, and letting Vice rule the bridle.

What doth it profit thee to have an expert tongue, a quick memory, and cleare understanding, great science, profound eloquence, or a sweet stile, if with these graces thou hast a wicked will.

Socrates Rulers by using victoriousnesse destroy not only themselves, but all others besides, that are under their governance.

Plato. Hee is no good Governour that commandeth others to avoyd Vices, and will not leave them himselfe.

Vertues

Vertues cannot be seen in a man, except he first put away his vices. Hermes.

As some poysons are so contrary by nature, that one cureth another, so it is likewise of deceits and vices. Seneca.

Hee which giveth riches or glory to a wicked man, giveth Wine to him that hath a Feaver. Plutarch.

If they be miserable which have cruel Masters, although they may go from them: how much are they more miserable that serve their Vices as their Masters, from whom they cannot flie? Virgil.

A thousand evils do follow wickednesse, but specially that most wretched torment and vexation of a guilty conscience.

Sinne accuseth to eternall death.

An hundred tongues and mouthes as many,
Although I had with eloquence high:
And though my voyce all Iron were
In strength, yet could I not declare
The vice of men, nor yet can tell
What paines therefore they suffer in hell.

As the hearts of the wicked are altogether hardened and impenitent, so they heap up displeasure unto themselves against the day of wrath, and the terrible appearing of the just judgement of God.

The match to kindle against us the fierce fire of Gods wrath, is our sinnes.

The fault committed is of our selves, but God is blamelesse. Cato.

He is a foole that committeth sinne: hee is wise that repenteth him of his sin, but he is to be counted most wise that flieth from the fact of sin.

Every sin is conceived first in the heart, and afterwards finished in word or fact. Arnobius.

The

The heart of man is defiled and unclean: and all the sins committed by men proceed from thence, as from a fountain of all evill and mischiefe.

Plato. As in every Pomegranate there is some graine rotten: so there is no man but hath some evill condition.

Socrates. As a man appeareth more in a mist than in cleere weather, so appeareth his vice more when hee is angry, than when he is at quiet.

Hermes. As to the good their goodnesse is a reward: so to the wicked their wickednesse is a punishment.

Plato. Like as the flie which feedeth upon corrupt things, despiseth the sweet and pure hearbs: so wickednesse doth follow the wicked, dispraising all goodnesse.

Socrates. Like as one branch of a tree, being set on fire, kindleth all the rest: so one vicious fellow destroyeth a whole company.

Hermes. As men for their bodily health do abstain from evill meats: so ought they to abstain from sinne for the salvation of their soules.

The summe of all.

As the soule which by vertue is chiefly garnished,
Doth shew and set forth Gods eternall glory:
So the soule that with vice is replenished,
Forgetteth God, and sinneth most wickedly:
Embrace then vertue, for vice is most filthy,
And vertue at no time in man can shine cleare,
While vice and wickednesse in him shall appeare.

Chap.

Chap. III.

Of Ignorance, and Errour.

IGnorance is a madneſſe of the Soule, which while it laboureth to attain the truth, is confounded in the knowledge of it ſelfe. Plato.

Great is the hurt that hath chanced by ignorance.

They which bee ignorant and of evill diſpoſition, be unhappy: For where ignorance and ſinne is, there infelicity and miſery moſt plainly appeareth. Plato.

To bee ignorant of Gods true ſervice, is not to be commended: but to bee rather utterly blamed and puniſhed by the hand of God.

As the light of godly knowledge encreaſeth vertue, and worketh a godly life: ſo the darkneſſe of ignorance hindereth vertue, and increaſeth a wicked life.

There is nothing worſe than to live beaſtly and out of honeſt order: and the greateſt and moſt evident cauſe and token thereof is, the ſin of ignorance, which is an utter enemy and contrary to the vertue of knowledge. Plato.

The ignorance of knowledge that is in brute beaſts, maketh plainly the difference betweene men and men: for ſo much differeth man from the dull and brutiſh braſt, as hee ſheweth himſelfe by knowledge to bee cleerely unſpotted of ignorance. Plato.

Hee is properly to bee tearmed brutiſh, that is groſſe and dull of ſenſe, and lacketh the capacity of knowledge: and finally, brutiſhneſſe is very ignorance. Ariſtippus

As ignorance maketh a man beaſt-like, and

keepeth him low, and in the state of beggery and misery: so knowledge putteth away bealtlinesse, it rayleth a man up, and setteth him in the seat of dignity.

Plato. What ignorance is

The vertue of Gods truth is an instruction of them that be ignorant, for the minde of man is not so bright by the light of Nature, that it can by its own sharpnesse know the things that bee of God, and necessary to bee knowne for the salvation of man: wherefore it behoveth him to have a more godly light, whereby hee may have the true light, and thereby be truly taught: that is to say, by the light of the Spirit of God, in the understanding of the word of God.

An ignorant man may bee known by three poynts: he cannot rule himselfe, because hee lacketh reason: he cannot resist his lusts, because hee lacketh wit; neither can hee do what hee would, because he is in bondage to a woman.

There is none so ignorant, as he that trusteth most to his own wit: none so uncertain as hee that most trusteth fortune: nor any so much out of quiet as he that is cumbred with an unruly brawling wife.

The boldnesse of the ignorant, ingendreth all evils.

Through lack of wit, springeth much harme: by meanes of ignorance much good is left undone.

Socrates.

The ignorant in their banquets use minstrelsie to cheere them, but the learned with their voyces delight one another.

He that is ignorant in the truth, and led about with opinions, must needs erre.

It

It is a great shame for an old man to bee ignorant.

It is a shame to be ignorant in that which every man ought to know. Socrates.

He is an ignorant foole, that is governed by womens counsell.

He that doubteth and marbelleth, seemeth to be ignorant.

It is better to be ignorant in vile things, than to know them. Pithagor.

Hee that knoweth not how much he seeketh, doth not know when to finde that which hee acteth. Socrates.

That which is well done, is done wittingly: but that which is evill done, is done ignorantly.

Ignorance in a Prince is a stroke of pestilence, it slayeth divers, and infecteth all persons, and unpeopleth the Realm chaseth away friends, and giveth heart to enemies of strange Nations, that were before in dread, and finally, damnageth his person, and slandereth every one. Mar. Aur.

Idlenesse ingendreth ignorance, and ignorance ingendreth errour. Plato.

Of small errours not let at the beginning, spring great and mighty mischiefes.

The beginning of errour is to think those things to please God, which pleaseth our selves: and those things to displease God, whereat our selves be displeased. Augustin.

Those things bee very delectable and pleasant unto us, which do either like our eyes with their outward curiosity, glistering and gaynesse, or our eares with some speciall pleasantnesse: and therefore we do also think that they do in like manner please the divine senses

of the most heavenly God.

Mar. Celf. It is an old saying, that the multitude of them which do erre, and their agreement in that errour, cannot make the errour allowable.

Custome without truth is but an old errour.

Cyprian. He is as well out of the way, which doth commit an errour, seduced by the judgement or inticement of another body, as hee that is seduced of himselfe.

It is most right that they which do refuse the gift of the knowledge of God, should bee again refused, and have it taken farre from them: and bee overwhelmed to the uttermost, with the curse of ignorance and errours.

An errour is not overcome with violence but truth.

Errour at the end is knowne to be evill, and truth thereby is much the better known.

He that erreth before he know the truth, ought the sooner to be forgiven.

Mar. Aur. The understanding which is dusked in errours, and depraved in malice, cannot be healed by medicines, nor redressed by reason, nor holp by counsell.

The summe of all.

Ignorance of the soule is very madnesse,
Which while it laboureth the truth to attain,
Is confounded and wrapped in heavinesse,
Through-selfe knowledge, and feeblenesse of brain;
Yea, it is also most evident and plain,
That as ignorance is bred by idlenesse,
Even so is errour by ignorance doubtlesse.

Chap.

Chap. IIII.

Of Fooliſhneſſe.

There is no greater enemy to Man-kind, than folly. Pithagoras

To be overcome with affections, is a plain evident token of fooliſhneſſe.

Among the fooliſh hee is moſt foole, that knoweth but little, and sheweth himſelfe to know much.

A foole cannot be known among fooles, nor a wiſe man among ſage folk. Mar. Aur.

It is a fooliſhneſſe to truſt much to dreames.

Fond and fooliſh dreams deceive them that put their truſt in them.

They be groſſe and fooliſh Phyſitians, which take any counſell at the pattents dreames.

When God will ſend dreames and viſions, they chance to wiſe men in the day time.

It is a lamentable and miſerable thing, a wiſe man to be under the rule and governance of a foole. Hermes,

Miſerable is the ſtate or change of the wealthy or poore Woman, that inſtead of a wiſe man and godly, ſhe faſten upon a foole to govern her perſon, her goods, and family. Legmon.

It is a fooliſh madneſſe to think that rich men be happy.

It is better to be wiſe and poore, than to be fooliſh and a great Lord.

It is a ſhame to make the diſciples of fooles, maſters of Princes.

Seeke not the governance of a foole, for he cannot poyſe or conceive what doth him good, no more than a Horſe or any other brute Beaſt, Protogenes

which taketh no heed whether it bee charged and burthened with gold or gravell.

Instruction in a foole increaseth more folly.

It is foolishnesse for a man to boast of himselfe such feates as other creatures by nature can do better than he.

Tullius. It is the property of a foole to seeke out other mens faults, and forget his own.

Mar. Aur. Among wise men the foole is made bright, and among fooles wise men do shine.

Chilon. A foole that from base poverty is raised up to riches, and worldly prosperity, is of all men most forgetfull and unfriendly to his friend.

Protogeus. The more riches a foole hath, the verier foole he is.

It is great folly for a man to muse much upon such things, as do passe his understanding.

Isocrates. Give not too light credence to a mans words, nor laugh thou them to scorne: for the one is the property of a foole, and the other the condition of madman.

Diogenes. A well-favoured and faire person that is a foole, is like a faire house and an evill hoast harboured therein.

Mar. Aur. There is nothing so assured, but the recoverance thereof ought to be feared if a foole have the guiding thereof.

Many times of wise young men commeth old fooles, and of young fooles customably commeth wise old men.

It is no generall rule that all persons shall alwayes bee young and light, nor that old persons should be alwayes wise.

This is most true, that if the young men bee borne with folly, the old man liveth and dieth without

without coueteousnesse.

Trust not a foole in his foolishnesse. Protogenes

They that be prudent, though they bee demanded, say little, but foolish folk will speak too much, without the asking of any question.

The beasts are more profitable to labour the earth, than the foolish persons bee to serue in the Common-wealth. Mar. Aur.

Like as raine cannot profit the corne that is sowen upon drye stones: so neither teaching nor studying may profit a foole to learn wisdome. Seneca.

The summe of all.

There is to mankind no greater enemy
And that more hindereth his estimation,
Than the loathsome burthen of beastly folly,
Which plainly appeareth in each condition,
Fooles are ouerthrown with their light affection.
And as corn upon stones is sown in vain,
Even so are good counsels to a foolish brain.

Chap. V.
Of Wine and Drunkennesse.

THe Wine bringeth forth three grapes, the first of pleasure, the second of drunkennesse, the third of sorrow. Anachr.

Like as with water malt is made sweet: even so a sorrowfull heart is made merry with wine. Hermes.

Wine inordinately taken, troubleth mans reason, maketh dull the understanding, enfeebleth remembrance, worketh forgetfulnesse, poureth in errors, and bringeth forth sluggishnesse. Boëtius

A small quantity of wine is sufficient for a wise and learned man, yea for any man, for therewith

when he sleepeth, he shall not be troubled, nor feele any pain.

As too much wine weakeneth the sinewes in a man: so it also killeth the memory.

Isocrates Wine unmesurably taken, is an enemy to the soule.

Much wine and wisdome may not agree, for they be two contraries.

Wine given out of time may be anoyance.

By Wine beauty fadeth, and age is defaced,
Wine maketh forgotten, that late was imbraced.

Wine and wrath drowneth both the reason and senses.

Galen de sanitate tuenda lib. 5. Of too much drinking proceedeth dropsies, wherewith the body, and oftentimes the visage is swolne and defaced: beastly fury, wherewith the mindes be perished: and of all others most odious is swine drunkennesse, wherewith both the body and soule is deformed, and the figure of man is as it were by inchantment trasformed into an ugly and loathsome image.

It is not to be permitted, that perfect and pure wine without alay of water, should in any wise be given to children: for as much as it hindereth the body, and maketh it moyster or hotter than is convenient.

Also it filleth the head with fume, in them specially, which be like, as children of hot and moyst temperance.

Diogenes. To take excesse of drinke is every where abhominable.

Excesse bibbing and drinking, prickеth fast forwards to lethery.

Demosth. To drink well, is a property meet for a spunge, but not for a man.

Drunkennesse

Drunkenneſſe is an abhominable vice in a teacher.

A drunkard is unprofitable for any kinde of good ſervice. Plato.

Drunkenneſſe undoeth him that delighteth therein.

Wrath maketh a man a beaſt, but drunkenneſſe maketh him worſe.

Drunkenneſſe maketh a man unruly.

Drunkenneſſe ought to be eſchewed of all men, but eſpecially of Rulers, Watchmen, & Officers. Plato.

Like as when wine ſpurgeth, it breaketh the veſſels, and that which is in the bottome commeth up to the brim: ſo drunkenneſſe diſcovereth the ſecrets of the heart. Plutarch.

The beſt meane to keep a man ſober, is to behold, ſee, and remember the filthy beaſtlineſſe of drunkards. Anachar.

The ſumme of all.

The vine freſhly flouriſheth, and yeeldeth by kinde
Three ſundry grapes, and of contrary condition:
Of pleaſure, of drunkenneſſe, and ſorrow, this we finde
By daily experience: through our groſſe affection,
wine inordinately taken, troubleth mans reaſon:
And the filthineſſt of drunkards if thou ſee and remember
Shall ſufficiently admoniſh thee to keep thee ſober.

Chap. VI.

Of Lying and Blaſpheming.

Lying is a ſickneſſe of the ſoule, which cannot be cured but by ſhame or reaſon.

Lying is a monſtrous and wicked evill, that filthily defileth and prophaneth the tongue of man:

which

which (of God) is otherwise consecrated, even to the truth, and the utterance of his praise.

Solon. By lying the truth is broken, God grievously offended, our own state and our neighbours also much impayred, all which take harme, when in lying we will seeme to please others.

By lying, faith and credit, (which wee cannot lack) is greatly weakened, and sometimes taken away.

Cicero. Hee is not to be credited, which hath once violated his oath: yea, although he sweare by all the Gods.

It is not good to credit them which will lie for advantage.

It is not the property of a good man to lie for profits sake.

He that is accustomably affected to lying, shutteth out himselfe from the company and presence of God, and most horribly joyneth himselfe to the divell, yeelding himselfe to his bitter bondage and power.

He that lyeth (bearing the countenance of an honest man) by his outward countenance of honesty, sooner deceiveth and seduceth than many others appearing to the contrary.

Propertius He horribly lyeth and flattereth, that corruptly reporteth a known wicked man to bee happy and blessed.

Seneca. There is no difference between a great teller of tydings and a lyer.

Let him bee of like credit with thee that is a lyer, as one that is full of words.

Hermes. Beware of lyers and flatterers, and if thou bee in authority punish them.

Fly the company of a lyer: but if thou must needs

needs keep company with him, beware that in any caſe thou beleeve him not.

There is no goodneſſe in a lyer. Plato.

Hee that dare make a lie unto his Father, or ſeeke meanes to deceive him, ſuch a one much more dareth be bold to do the like unto another. Terence.

Beleeve him not that telleth thee a lie by another body, for he will in like manner make a lie of thee unto another man.

He ought not to lie that taketh upon him to inſtruct others.

It is lawfull for a governour for the maintenance of his eſtate, and ſafe-gard of his people, to lie, but not for a ſubject to lie in any cauſe.

The reward of a lyer is, not to be beleeved when he ſpeaketh truth. Solon.

A common lyer, not to be double in his tale, needeth a good memory. Pithagor.

A boaſter is much more to be deſpiſed than a Lyer.

A wicked ſoule is known by that it delighteth in lyes and blaſphemy.

If at any time thou takeſt upon thee to ſweare, ſee that thou ſweareſt not (by the will of the Divell) falſely and untruly, or vainly and trifflingly through the common manner of accurſed cuſtome, whereby the vengeance of God ſhall fall infinitely upon thee, to confound thee here in this life, and after that to be condemned for ever with the Divell, and that with all his malignant members: but in ſwearing, ſweare lawfully: for oaths lawfully taken and in due time, are not refuſed of Kings, Princes, Judges, Rulers, nor of Magiſtrates themſelves: for common Lawes by

that

that meanes are or ought to be evermore truly obſerved, and kept unviolate. By lawfull oathes juſtice is with indifferency miniſtred, innocent perſons, Orphanes, Widdowes, and poore men are defended from cruell Murtherers, from oppreſſours, from the perjured, from lyers, from outfacers, ſhameleſſe perſons, and theeves, that they ſuffer no injury by them, nor take any harme at their hands. By lawfull oathes likewiſe mutuall ſociety, amity and good order is continually kept in all Communalties, as in Cities, Boroughs, Townes and Villages. And again, by lawfull oathes, the truth of malefactours is ſearched out, wrongfull dealers the more ſharply puniſhed, and the ſuſtayners of wrong are juſtly reſtored to their right: Wherefore to ſweare lawfully thou mayeſt be bold, it is no evill thing, for it bringeth therewith to thy rejoycing many godly, good, and neceſſary commodities: whereas on the contrary, by thy falſe ſwearing, lying, and cuſtome in blaſphemy, heaps of incommodities ſhall daily fall upon thee, to confound thee.

The ſumme of all.

The ſoule with lying is often infected,
As with a peſtilence and hurtfull malady:
The ſoule in that ſtate is known to be wicked,
Whereof ſhame, or reaſon, is th'onely remedy,
And as great tellers of newes are ſeldome credited,
So lyers and boaſters are alwayes diſpiſed.

Chap. VIII.

Of Flattery.

FLattery is a pestilent and noysome vice. Diogenes.
The Flatterer diligently applyeth the time. Æneas.
To flatter, glose, or lie, requireth glorious and painted words, whereas truth desireth a simple and plain utterance, and no glosing nor fayning at all. Plato.

Of slanderers and flatterers take heed if ye will, Diogenes.
For neither tame nor wilde beasts can bite so ill:
For of wilde beasts, slander is the most bitter:
And of tame most biteth a Flatterer.
For a man much better it is among Ravens Theophr.
To fall and be taken, than among flatterers:
For Ravens but of flesh dead bodies do deprive,
But flatterers devoure men while they be alive.

Like as a Camelion hath all colors save white, Hermes.
so hath a flatterer all points save honesty.
As a Looking-glasse representeth every thing Aristotle.
that is set against it, even so doth a Flatterer.
Like as the shadow followeth a man continually where ever he go: even so a Flatterer applyeth himselfe to whatsoever a man doth. Plutarch.
Know thy selfe, so shall no Flatterer beguile thee. Socrates.
Within thy selfe behold well thy selfe, and to know what thou art give no credence unto another. Seneca.
Flatter not, nor be thou flattered.
The familiar companion which is alwayes alike pleasant and gapeth for thanks, and never biteth, is of a wise man to be suspected. Plutarch.

They that have good wits may soone perceive and finde out flatterers, by considering diligently their own qualities and naturall inclination: for the company or communication of a person familiar, which is alwayes pleasant and without sharpnesse, inclining to moderate favour and affection, is alwayes to be mistrusted.

As wormes do soonest breed in soft and sweet wood, so the most gentle and noble wits inclined to honour, replenished with many honest and curteous manners, do soonest admit flatterers, and be by them abused.

Socrates. Those men are most worthy to suffer shamefull death, that with false adulation do corrupt, and adulterate the gentle and vertuous nature of a Noble man.

He that flattereth, both slayeth his own soule, and also seeketh to destroy the good renown of his Master.

A godly Prince or Governour, like the father of a Country, by his excellent wisdome, and the rule of justice, will provide that all false flatterers, false accusers, and their abbettours may be so punished, that they and all other persons of like inclination, may be afraid to abuse the clemency and gentle natures of such vertuous and gracious governours.

Flattery from friendship is hard to be dissevered: for as much as in every motion and effect of the minde they bee naturally mingled together.

Mar. Aur. The Mothes and soft wormes fret the cloath: and the canker worme pierceth the bone, and flattering men beguile all the world.

Let no man by flattery perswade thee to do any

any skill, nor to beleeve otherwise of thy selfe than thou art indeed.

Neither flatter nor chide thy wife before strangers. Socrates

Neither slander nor flatter, nor be thou a seeker out of other mens matters: set thine own workes alwayes before thine eyes, but cast out other mens behinde thy back.

The summe of all.

Flattery from friendship is hardly dissevered,
Being mutually knit with the effects of the minde:
Busie-bodies and pick-thanks are not to be trusted,
As wise men their subtilty will quickly out finde,
Nobles by flattery oft are made blinde:
And as wormes in soft wood do breed most gladly,
So gentle and noble wits, are soone hurt by flattery.

THE

THE EIGHTH BOOK.

Of seven capitall Vices, commonly called the seven deadly sinnes.

Chap. I.

Of Pride and Arrogancy.

Cleobulus.

Pride, Stoutnesse, Loftinesse of minde, or Arrogancy (an evill effect, grounded by the Devill in the heart of Man) is an ugly and loathsome Monster in the sight of God: a vice most odious, unreverent, hatefull, hurtfull, and to be utterly abhorred both of God and of good men.

Pride is the only ground or chiefe cause of all variance, hatred, and mischiefe.

Polion. What wicked evill can bee committed upon the earth at any time, either against God or good men, which the proud heart of man attempteth not?

Among the proud men of this world, emulation, hatred, contention, and avarice, is alwayes common.

The Almighty and righteous God, as he resisteth mighty and justly the contemptuous, hauty, and proud: so hee detesteth and utterly abhorreth the whole brood of privie michers, secret undermin-

ners,

underminers, hypocrites, and double dealers: specially all those, which (under the pretence of amity, and with the only outward face of godlinesse, do long cloak their malice) that with the continuance of time, they may accomplish their mischievous purposes.

There must be used among men of a lowly and milde behaviour, a decent reverence one towards another (as becommeth good and humble men) not only unto those of the higher sort, but also to all the rest of meaner degrees: for otherwise, it should not only be a signe of great arrogancy and pride, but also a plain cause of judgement, that such a one sheweth himselfe to be altogether not only lawlesse, but also shameleste and without honest regard, what ever men do think of him. Tullius.

If thou wilt bee beloved both of God and good men, thou mayst not be proud of the good gifts of God: whether of wisdome, policy, beauty, comelinesse, strength, authority, or riches: for it is one God that is only wise, politique, puissant, amiable, wealthy, and full of all felicity. Phosilides.

Be not elevated nor proudly puffed up against thine inferiour, or poore neighbour, swell not in pride against him: but look on him with the spirit of humility, gladly embracing him, be gentle unto him, frame favourably thy good countenance toward him, speak friendly unto him, and benefit him (by all meanes) if thou mayst happily help him. Plotinus.

Abuse not thy state, hate pride, desire to be cleanly and not gorgeous in thy apparell. Montas.

And howsoever God thy Maker hath formed thee, think well with thankfulnesse of his workmanship, and deforme not thy selfe like a Monster.

A man should bee kept in such apparell, that should not be too neat, neither too filthy, but such as may avoyd an unseemly, rude, and beastly negligence.

Alex. Sev. Pride should not bee followed of young men, it should utterly be disdained of old men, and finally of all men it should be contemned,

As God unto the godly is most sweet, gentle, and lowly, even so to the wicked, proud and sinfull he is very sowre, sharp, and rough, spectally appearing and felt of them in the terrible day of death, damnation and vengeance.

The summe of all.

Pride is a vice most monstrous and hurtfull,
And th'only ground of all mischiefe and discord,
Pride woundeth with strife the hasty and disdainfull,
Pride breaketh the band of amity and concord,
O humble thy selfe then, and feare the Lord,
Be alwayes gentle to thy friend or brother,
Weare comely apparell, and care for none other.

Chap. II.

Of Envy.

Pithagor. ENvy and slander are two brethren, which are evermore linked together for a mischiefe.

Experience hath taught that envy hath beene the destroyer of many.

Seneca. What is there that envy hath not defamed, or malice left undefiled? truly no good thing.

Debate, deceit, contention, and envy are the fruits of evill thoughts.

The greatest poyson of envy spreadeth against

against those whom Fortune doth raise most high.

It is better to bee a fellow with many in love, than to be a King with hatred and envy. Mar. Aur.

Envy is blinde, and can do nothing but dis= praise vertue. Titus Liv.

Cursed envy prepareth poyson secretly for them that be in rest among divers pleasures. Mar. Aur.

The abundance of wel=fare and felicity, hath caused cursed envy to be in many.

Unhappy is the state of envious and malicious people. Plato.

Shame of himselfe is the end of indignation. Aristotle.

Envy is so envious, that to them that of her are most denied and set farthest off, she giveth most cruell strokes with her feet. Mar. Aur.

If any man say evill of thee, and envieth thee, set not thereby, and thou shalt disappoint him of his purpose. Diogenes.

As rust consumeth iron, so doth envy the hearts of the envious.

Envious men are tormentours unto them= selves. Alex. Sev

Be not envious at an evill mans prosperity, for surely his end shall not be good.

Whereas no light is, there is no shadow; and whereas no wealth is, there is no envy. Plutarch.

Cursed is that wealth which every man doth envy.

Hard is the remedy against envy.

Read all that can be read, and imagine all that can be imagined, demand al that can be demanded, and thou shalt finde none other remedy against cursed envy, but to banish from us all prosperity, and to sit with adverse fortune. Mar Aur.

All the world is full of envy

Tullius. It is a scabbe of the world, to be envious at vertue.

Envy groweth up against vertues.

Pacuvius. Those are to bee hated which in their acts are fooles, and in their words are Philosophers.

Seneca. Malice drinketh the more part of his own venim. The poysons which Serpents continually do keep without any harme, they spew out to others destruction: But the malicious contrariwise harteth no man so much as himselfe.

Hermes. Like as griefe is the disease of the body, so is malice a sickenesse of the soule.

He is most wicked that is malicious against friends.

Plato. Privy hatred is worse than malice.

As a sparke of fire, or the snuffe of a candle negligently left in a house, may set a whole Town on fire: so of privy malice and discord commeth open destruction of people.

He is unhappy, that continueth in malice.

He is not perfectly good, that hateth his enemy: what is he then that hateth his friend?

Diversity of opinions causeth great strife and hatred.

Aristotle. Walk not in the way of hatred.

Men vehemently hate them that have a proud and hauty countenance, be they never so high in estate or degree.

Malicious words discovereth the evill of the heart.

The way to suppresse malice, is not with stoutnesse to suppresse it with malice; but with meekenesse, gentlenesse, long-suffering, and patience.

The

The grudge, hatred, and malice of them that be evill, justifieth the justice and sentence of them that be good. Mar. Aur.

Nothing is more wretched than to hate: by the which affect the divels be most miserable.

They are worthily hated, who have a certaine peculiar malice to hurt.

Hastinesse causeth repentance, and forwardnesse causeth hinderance.

He is able to banquish his enemy, that is reasonable in his demand. Pithagor.

Threaten no body, for that is unmanlike.

When thine enemy doth threaten thee, trust not his flattering and faire dissembling face: for serpents never sting so deadly, as when they bite without any hissing.

He that seeketh the fellowship of his enemies, seeketh his own destruction.

Take not thy enemy for thy friend, nor thy friend for thine enemy.

The injury of a friend, is more grievous than the injury of an enemy. Socrates.

Better is an open enemy, than a friendly foe. Boëtius.

The summe of all.

Envie and slander are two mischievous vices,
And knit still in vaine to a wicked end,
To defame or kill they are full of devices,
They regard no estate be he foe or friend,
Envie all impaireth, and doth nothing amend:
Dignity, wealth, and worldly felicity,
Doth cause cruell envie to be in many.

Chap. III.

Of Wrath.

WRath or wrefulnesse is a vice most ugly, and furthest from all humanity: for who beholding a Man by fury changed into a horrible figure: his face enforced with rancour, his mouth foule and imbossed, his eyes wide staring and sparkling like fire, not speaking, but as a wild Bull roaring and braying out despightfull and venomous words, forgetting his estate and condition, if he be learned, yea, and forgetting all reason, who (I say) will not have such a passion in extream detestation?

Aristotle. Anger is an heavinesse and vexation of the mind, desiring to be avenged.

Anger is the worker of enmity and hatred

Hermes. Wrath commeth of feeblenesse of courage, and lack of wit.

To the wrathfull, anger approacheth.

Women are sooner angry than men, the sick sooner than the healthy, and old folk are sooner moved than the young.

Plato. Time appeaseth anger.

If anger be but a little deferred, the force thereof greatly asswageth: but if it be suffered to abide and continue, it increaseth unto the greater mischiefe.

He that is inclined unto his own will, is neare unto the wrath of God.

Hermes. Wrath and revengement taketh from man the mercy of God, and destroyeth and quencheth the grace that God hath given him.

If thou hast not so much power as to refraine thine ire and wrath, yet dissemble it, and keep it

secret

ſecret, and ſo by little and little forget it.

Forget thine anger lightly, and deſire not to be revenged.

As fire being kindled but with a ſmall ſpark, worketh oft times great hurt and dammage, becauſe that the naturall fiercenesſe of it cannot eaſily nor ſoone bee quenched: ſo when the raging ſparks of anger, hatred, and enby, do ſet on fire the heart of man, they oftentimes provoke more miſchiefe than poſſibly before was thought, and ſtirreth forwards ſuch great and horrible offences, as cannot afterwards be reformed, and therefore with the greater griefe lamented, and even ſo moſt juſtly bewailed all the dayes of our lives. And hereof we may truly ſay, that the well and head-ſpring of man-ſlaughter, is anger, wrath, hatred, enby, malice, and ſuch like.

In words multiplyed, man-ſlaughter is often committed: that is, when we utter the poyſon of our hearts with ſuch piercing and cankered words or ſpeeches, whereby is eaſily perceived and felt from us the moſt bitter venom of death: wee alſo commit hainous murther when wee do ratlingly burſt out againſt any man into ſlanderous and contentious words: whereby hee may loſe his eſtimation and credit, and procure through the like, to take away his good name or fame.

Eſchew anger, though not for wiſdomes ſake, yet for bodily healths ſake.

It is a very prophane and an horrible thing for a man to be furious and angry.

Hee beſt keepeth himſelfe from anger, that alwayes doth remember that God looketh upon him Iſocrates,

Nothing is ſo deteſtable, or to bee feared as wrath and cruell malignity.

In correcting wrath is principally to bee forbidden: for he that punisheth while hee is angry, shall never keep that mean which is between too much and too little.

Be not hasty, angry, and wrathfull, for they be the conditions of a foole. Neither reprove a man in his wrath, for then thou canst not rule him.

Wrath leadeth shame in a lease.

It is a great thing to see a wise man angry.

It is a foolishnes, or rather madnesse, for a man to be angry for that which cannot be amended: or to desire the thing which may not be attained.

Hee hath great rest that can refraine himselfe from anger.

Seneca. Forgetfulnesse is a valiant kinde of revengement.

Quietnesse is sure, but rashnesse is dangerous.

Wrath and hastinesse are very evill counsellours.

Plato. Like as green wood which is long in kindling, is hotter than the dry when it is fired:

Even so hee that is seldome and long or he bee angry, is harder to be pacified than he that is soone vexed.

The summe of all.

Irefulnesse, or wrath, is a most cruell vice,
Accursed of good men, hatefull and ugly,
Repugning peace, that sweet vertue of price,
Which knitteth both God and man in amity,
It is contrary also to humanity,
And as the Godly and wise do detest it,
So the wicked and foolish do imbrace it.

Chap.

Chap. IIII.

Of Sloath and Idleneſſe.

Sloath is a vice reproachfull, hurtfull, and filthy, very hatefull in Gods ſight, and noyſome in a Common-wealth. Legmon.

Sloathfulneſſe, uncleanneſſe, ſickneſſe, dulneſſe of wit, forgetfulneſſe, idleneſſe, lightneſſe of life, deceitfulneſſe, wicked deſtiny, impiety, perjury, and beggery, all theſe hang together in unity, to the deſtruction of the wicked and the ſloathfull fooliſh body.

Sloath purchaſeth diſpraiſe, ſhame, and bitter deſiance of all.

We have oftentimes ſeene, and have heard of credible perſons, that curſed ſloath and idleneſſe is one ſpeciall thing which offendeth God, ſlandereth the world, perverteth the Common-wealth, endammageth the perſon himſelfe, deſtroyeth them that be good, and bringeth to naught them that be evill. Mar. Aur.

Idleneſſe, that is, the ceaſing from neceſſary occupations or ſtudies, is the ſinke which receiveth all the ſtinking channell of vice, which being once brim-full, ſuddenly runneth over through the City or Country, and with its peſtiferous ayre infecteth and poyſoneth a great multitude before it may be ſtopped or cleanſed. And the people being once corrupted with this peſtilence, ſhall with great difficulty and long continuance of time be delivered, and yet notwithſtanding a great part of them ſhall periſh, before it be well brought to paſſe. What idleneſſe is. Alex. Sev.

Above all things flie idleneſſe, which is a thing like a kankering ruſtineſſe both to the body and

and to the soule, and as an eating consumption, it wasteth and bringeth to naught both vertue and strength.

Anachr. Idlenesse is called the grave of living men. It is a thing wherein life dyeth. And thereby the soule of man is twice buried in him, once in the body, and next in his sloath.

Plato. A man that passeth this life without profit (as one unworthy to live) ought to have the rest of his life taken from him.

Mar. Aur. The filth of secret chambers, the stinch of the pumps in ships, nor the ordures of Cities do not corrupt and infect the ayre so much, as idle folk do the people.

Idlenesse, sloathfulnesse, vaine curiosity, and niceneſſe, are companions of unthriftinesse.

Idle people in a common-weale, are like Drones among Bees.

There is nothing so reproachfull and cruell in a Common-wealth, as vagabonds and idle people: for they gnaw and devoure (a great deformity) the beautifull state of the Common-wealth, and altogether spoyle it, and use no meanes to increase it.

Antonius. The idle sort of men in a Common-wealth travell rather to set or sow abroad the thistles, thornes, and wilde weeds of mans wit, than the wholsome fruits of honesty, truth, and of godlinesse.

It is the affect of wicked people to apply their minds unto idlenesse, belly-cheare, pride, gluttony, and tyranny.

Wee may daily see, that through sloath and idleneſſe divers valiant, strong, and goodly men do fall, some to beggery, some to filthy living,

some

some to picking or stealing, and some to murthering, which afterward being justly brought to great calamity and misery, through the breach of good and godly lawes, do impute a great part thereof to their Parents, Tutors, or Governors, who so idely and wantonly did bring them up in the dayes of their youth. Where on the contrary, if they had been educated and duly brought up in some literature, honest occupation, or mystery, they should (being Rulers of their own family) have profited as well themselves, as divers other persons, to the commodity and ornament of the publick-weale.

Much ease, and default of competent labour, Galenus maketh the heat of the body feeble, which should resolve and make thin that which ought naturally to be purged.

The summe of all.

Sloath and Idlenesse are hurtfull and filthy,
And folly defaceth the whole common wealth:
They both purchase shame, contempt and beggery,
Enforcing most wickedly loose life and stealth,
Uncleannesse, sickenesse, and want of health,
Neglect of God, and eke wicked destiny,
All which worketh with both to end most wretchedly.

Chap. V.

Of Mony, and Covetousnesse.

MOny is the blessing and good gift of God, which filthy abarice often abuseth. Sulpitius.

Inordinate desire of wealth and authority is the first matter whereby springeth all evill: For covetous desire and appetite subverteth Salust.

credence,

credence, honesty, good name, and all other vertues.

Tullius. To take any thing from another man, and one man to increase his wealth with another mans detriment, is more repugnant to nature than death, poverty, paine, or any other thing that may happen either to the body or other worldly goodnesse.

Alex. Sev. It is very seldome seen that where honour increaseth, avarice abateth.

Mar. Aur. If covetous people were as covetous of their own honour, as they are of other mens goods, the little moth or worme that eateth the gownes or cloathes of such covetous people, should not eat the rest of their lives, nor the canker of infamy destroy their good name and fame at their deaths.

Diogenes. Where covetousnesse of mony is, there reigneth all mischiefe.

Cicero. Sometimes to despise mony, is found great and singular advantage.

Tullius. The matter goeth not well, when the same that should be wrought by vertue, is attempted by mony.

O thou hunger of gold and silver, what is it that thou dost not compell the hearts of men to buy and sell.

The stinking Ravens, and greedy Harpies of this world, have in their gathering together neither meane, nor bottome, nor end, nor any shame at all.

The wicked avaricious man maketh no account either of his name or office, but flyeth on greedily after the smell of gaine, as the hungry Ravens after stinking carrion: and to attain his purpose, he will undermine all men, he is trusty to no man, but lyeth in wait for every mans goods

goods deceitfully, craftily, counterfeiting, and diſſembling, and taketh hold of any occaſion to bring his purpoſe to paſſe, whether it be for holy things or prophane.

Covetouſneſſe, or the love of riches, is evermore a vice only among the wicked too too familiarly and commonly uſed: but the contempt and deſpiſing of riches, being a vertue moſt excellent and ſingular before God, is only in the children of God, who depend only upon his fatherly providence as their only ſufficiency, and have no further care of the reſt, except thereby they may (as the inſtruments of his grace) ſhew forth his only praiſe and glory.

Covetouſneſſe is ſuch a poyſoned evill, and of ſuch force where it is rooted in the heart of man, that it worketh in him not only a careleſneſſe of Gods holy will, but an utter contempt of God himſelfe: for whoſoever with that affection is ſick and intangled, and is carefull in his minde of worldly buſineſſes, as of mony and filthy lucre, that man is turned from God.

The ſoule is loſt that delighteth in covetouſneſſe. Plato.

Refrain from covetouſneſſe, and thine eſtate ſhall proſper.

Covet not thy friends riches, leſt thou bee deceived, and therefore hated. Socrates.

To covet is an affection of the minde, by which man endeavoureth (by all meanes) to draw unto his own uſe that which beſt liketh him.

Let no covetous man have rule over thee, nor yeeld thy ſelfe ſubject to covetouſneſſe: for the covetous man will defraud thee of thy goods, and covetouſneſſe will defraud thee of thy ſelfe. Ariſtotle.

Fortune

Fortifie thy soule with good workes, and flie from covetousnesse.

Tullius. The chiefe point in all administration of matters and Common-weale offices is, that even the least suspicion of covetousnesse be utterly avoyded.

Mar. Aur. Sometimes avarice seeketh out the avaricious, and sometimes the avaricious seeke avarice.

Tholon. The refuses of a niggard, be better than the larges of a prodigall spender.

Ambrose. The Chariot of avarice is carried upon foure wheeles of vices, which are, faint courage, ungentlenesse, contempt of God, and forgetfulnesse of death. And the two horses that draw it, are Rapine and Niggardship. To them both is but one Carter, Desire to have. The Carter driveth with a whip having two cords, Appetite to get, and dread to forgo.

Stoici. Covetous men lack the thing that they have.

Great indigence or lack commeth not of poverty, but of great plenty: for he that hath much, will need much.

Mar. Aur. Great is the covetousnesse which the shame of the world doth not reprove, nor the feare of death stop, nor reason disappoint.

Tullius. There is no fouler vice than covetousnesse: specially in Princes & rulers in the common-wealth.

It is against nature, that with the spoyle of others, we increase our own riches, substance, and wealth.

It is not only dishonest, but also most wicked and shamefull, to make a gaine of the Common-wealth.

We ought to be fully perswaded, that though wee could hide it from God and man, yet nothing covetously,

covetously, nothing unjustly, nor nothing wickedly ought to be done.

An avaricious old man is like a monster. Seneca.

A covetous man cannot learn truth. Hermes.

Covetousnesse cannot bee satisfied with abundance: for the more that a man hath, the more hee still desireth. Pithagor.

Covetousnesse is an unsatiable thing, specially when men desire to fill the vessell that already runneth over. Alex. Mag.

Hee hath need but of a little, that measureth abundance by natures only necessity, and not by superfluity of ambitious desire. Plato.

It is better to have a man without mony, than mony without a man.

To delight in mony, is a dangerous pleasure.

As a touch-stone tries gold, so gold tries men.

Mony is the cause of sedition and evill will.

He that hoardeth up mony, taketh paines for other folke. Plato.

It is better to love good fellowship than mony.

Service is a recompence for mony.

Hee that for service or travell giveth mony, is well requited, and nothing is due unto him: for mony is no better than service. Plautus.

A covetous person will sooner have a wife that is rich and foule, than one that is poore and faire. Mar. Aur.

It is no marvell though hee bee good which is not covetous, but it were a wonder to see a covetous man good. Plato.

If wealth and authority bee committed unto thee, thou hast a double charge, that is to say, to rule and relieve.

Covetousnesse taketh away the name of gentlenesse, the which liberality purchaseth.

Servants

Diogenes. Servants serve their bodily masters, but evill men serve their bodily lusts.

No men (in words) do more cry out upon Avarice, than those that be avaricious and covetous persons.

He that is a niggard unto himselfe, must needs be niggardish unto others.

Plutarch. Like as a member vexed with an itch, hath alwayes need of clawing: so the covetousnesse of the minde can never be satisfied.

Horace. To the avaricious is no sufficiance: for covetousnesse increaseth as fast as his substance.

Aristotle. Like as a dogge devoureth by and by whatsoever he can catch, and gapeth continually for more: so if it chance the covetous man to obtaine anything, he setteth little by it, desiring alwayes to obtaine more.

Mar. Aur. Covetousnesse oftentimes beguileth the belly.

Solon, Our lives do end before covetousnesse leaveth us.

Seneca. Death is the rest of all covetous people,
For covetous people to die is the best,
For the longer they live, the lesse is their rest:
For life them leadeth their substance to double,
Where death them dischargeth of endlesse trouble.

The summe of all.

Inordinate desire of wealth and authority
Is the very root of all mischiefe and wickednesse,
It subdueth love, credence, good name, and honesty:
Yea, and lost is that soule that delighteth in covetousnes:
Fortifie then thy soule with the trade of godlinesse,
And cõvet not to spare, but right honestly spend,
For most wretched are niggards unto their lives end.

Chap.

Chap. VI.

Of Gluttony.

GLuttony is a vice very ugly, monstrous, and filthy: and more fit for ravening birds or brute beasts, than for reasonable men. Propertius

Dame gluttony, avarice, and lechery, are three evill mistresses to serve: they alwayes immoderatly desire, and are never sufficiently contented. Chilon.

When the belly is filled and full fraught, then are the prickings and provocattoons to lechery soone stirred up. Gregor.

He is not only to be counted a glutton that eateth greedily, and devoureth much in quantity of meats and drinks, at certaine ordinary times and meales above other men: but he spectally that delighteth daily and hourely to fare deliciously, pampering his carrion carkasse continually, satisfying the pleasures thereof, setting his felicity on his belly, and making thereof his God Legmon.

As meats and drinks are the good gifts of God, and to be thankfully taken of men for their naturall use and sustentation: so if we behold simply the only good affect of nature (which must have her well ordered and due course of nourishment) it seeketh not hurtfull excesse, but barely sufficient to the contentment of it selfe. Legmon.

O what a monstrous sight is it to behold the furnished table of some unsatiable and rich glutton, and how with variety of the most dainty junkets, costly and delicate dishes, it is throughly beset and covered? And as he himselfe is therin monstrously affected, such monstrous companions commonly will he have about him, who weighing his inclination, will extoll him in his grosse work Protogenus

of wickednesse, and feed his humor with vain talk-ing, foolish jesting, and now and then some shew of scurrility to make good digesting.

When the belly with excesse
Is puffed up and pampered,
Then vertuous demeanour
Is nothing at all remembred

Augus. Not the use of meat, but the inordinate desire thereof ought to be blamed.

The summe of all.

Of all cursed crimes and sleights Satanicall,
That poysoneth mans heart to his decay,
None more cruelly catcheth and maketh thrall,
Than wretched gluttony where she beareth sway:
The gluttons greedy gut standeth at no stay,
But is pampered up continually,
Through eating and drinking deliciously.

Chap. VII.

Of Lust and Lechery.

Plato. LUst is a Lordly and disobedient thing.

Lust burneth grievously whom she findeth idle.

Pithagor. Enforce thy selfe to refraine thine evill lusts, and follow the good: for the good mortifieth and destroyeth the evill.

Diogenes. Fly lecherous lusts, as thou wouldest a furious Lord.

Refraine thy lusts.

God loveth them that be disobedient to their bodily lust.

He that vanquisheth his lusts, is a great conquerour.

Dishonour,

Dishonour, shame, evill end, and damnation Aristotle.
watt upon lust, lechery, and all other like vices.

Hee that hath bound himselfe to follow his fleshly lusts, is more bound than any bond-slave or captive.

Bodily lusts and pleasures, and all carnall affections that corruptly reigne in the heart of man, are but beastly and earthly, and nothing worthy therefore to be matched with the excellency that otherwise is in man, and therefore they ought to bee utterly abhorred, despised and set at naught of man.

There is no sinne that sooner inbadeth us, neither sharper assayleth or vexeth us, nor extendeth larger, nor draweth moe unto their utter destruction, than the filthy lusts of the body: It bringeth with it innumerable inconveniences: first, it plucketh from a man his good name and fame, a possession exceeding precious: for the rumour of no vice stinketh more carrionly, than the name of lechery. It also consumeth his patrimony, it killeth at once both the strength and beauty of the body, it decayeth and greatly hurteth health, it ingendreth diseases innumerable, and them filthy, it disfigureth the flower of youth long before the day, it hasteth, and accelerateth, rejected and evill favoured age, it taketh away the strength and quicknesse of the wit, it dulleth the sight of the minde, and graffeth in man (as it were) a beastly minde, it draweth him at once from all honest studies and pastimes, and plungeth him altogether in the puddle or myre of filthinesse, be he never so excellent, that once hee shall not have any minde to think of any thing but that which is sluggish, vile, & filthy. It also taketh away the use of reason, which is the

native property of man: it maketh a young man peevish and slanderous, and age odious, wretched, and filthy.

Pithagor. The wrath and lusts of lecherous people, alter their bodies, and make many to runne stark madde.

To set forth at large, or to stir up the stinking and filty puddle of the most monstrous manners of wanton persons and Lechers, it would quickly (with the loathsome sound thereof,) turne up the stomachs of the honest and chast hearts, through the very hatefull and villanous sound thereof.

When that bee carefully affected (and being as it were in a frensie) perceive not the servitude of sinne, whereunto they be subject, that it tendeth to everlasting perdition, that they be the slaves of the Divell, and that their reward shall be eternall death.

Philotas. Offenders when they cannot sleep through the unquietnesse of their trouble and wretched consctence, are wont to be vexed with rages, not only when their mischiefe is intended, but also when it is ended.

Plato. Like as they who do follow the concupiscence and pleasant lusts of the flesh, be allwayes unstable: so the followers also and lovers of such bee ever unconstant, as well in their opinions as also in their acts.

In most wretched state is that man whose heart is inclined and full fixed to the filthy lusts of lechery, loosing the sweet fruits of praise, and winning a wicked end.

Lactantius Of prosperity oft proceedeth luxurtousnesse, and so from thence it goeth unto other horrible sins and heaps of wickednesse.

Harlots

Harlots being foule of nature, deceiue men with their painted faces: and under faire, white and ruddy colours, they hide their ſhameleſſe and filthy viſages. Hermes.

Vnſeemly geſture of the body, lightneſſe of countenance, niceneſſe in apparell, vncleane ſpeech, and the example of wicked doing, encourageth and corruptly ſtirreth vp the concupiſcence of the heart to lightneſſe of life and wantonneſſe.

Lechery ſoone ouercommeth that man that is giuen to idleneſſe.

All men by nature are naturally giuen to feele the boyling and raging fumes of fickle and fraile fleſh.

Whoredome is a poyſoned ſerpent, to be vtterly deteſted and eſchewed, namely for this cauſe, that it ſwelleth full of certain poyſoned and filthy affects, peculiar hatreds and malices, to the great prejudice and hurt, not only of others, but alſo of the perſon himſelfe, whom it cruelly holdeth captiue.

There be ſome will be ſo Lordly and valiant in vertues, and ſo high-minded, that they will needs make vs beleeue, that they liuing in the fleſh, and being of fleſh, only feele not the fleſh.

If by lechery thou art attempted, or by luſt ſtirred to filthineſſe, ſet before thee the minde of death, put before thine eyes the day and end of this life: call to thy remembrance the terrible doome of the high God, forget not the torments of euerlaſting fire, and the horrible paines of hell.

To conclude, who ſo will with valiant and luſty courage take vpon him manfully to fight againſt all the whole hoſt of his vices (of the which we heare there be ſeuen counted as the chiefe cap-

taines) muſt of neceſſity prouide for themſelues two ſpeciall meanes, that is to ſay, prayer or praying continually, without ſtop, unto heaven: and knowledge, otherwiſe called godly learning, which naturally is ſkilfull to fence and to arme the minde with wholſome precepts and honeſt opinions, and putteth man in remembrance of vertue, which is the light of Gods gracious countenance ſhining upon him: ſo that neither of theſe two (as things inſeparable) can be one without another.

The ſumme of all.

Filthy luſts and lechery are moſt diſobedient evils,
Which with violence burneth, when it faſteneth on idleneſſe:
The ſtinking loathſome lechers, with their idle pretenced wils,
Loſe the fruits of praiſe, and winneth the end of wickednes,
Shame, evill end, and damnation, followeth their filthineſſe:
Fly from whordome, love cleanneſſe, and leave to live wantonly
And ſeek the praiſe of temperance, ſoberneſſe, and chaſtity.

THE

THE NINTH BOOK.

Chap. I.

Why mans Conſcience is here placed.

BEcauſe the Conſcience of Man is not ignorant of the ſtate of righteouſneſſe: but poſſeſſeth in it ſelfe, through the light of grace, the true knowledge of Gods holy law, whereby man ſhould bee moved by them to do alwayes well, & feare to offend at any time: which Conſcience alſo being the true book of Records, a true teſtimony or witnes of mans whole life and converſation, both in Gods ſight, and even ſo felt in himſelfe, and what occaſion of heavenly joyfulneſſe it worketh in the minds of the godly: and contrariwiſe, unſufferable torments by infinite occaſions and accuſations, to the condemnation of the ungodly. I thought it not amiſſe immediatly to note ſomwhat therof unto you, after this long diſcourſe of the ſeule deformed, and of ſin that hedious Monſter, (whereby the terrible plagues of Gods vengeance fall daily upon the earth, to the deſtruction of Kingdoms and Nations, and whereby an innumerable company of men are drawne to the Divell) that men well conſidering therof, may

more aptly follow good counsell, not to abuse nor strive against his own conscience, but being at utter defiance with sin, which foully defileth the Conscience, hee may through the abundance of Gods grace, embrace betime true Repentance, apprehend the great mercy of God, through a lively Faith, and have continual accesse by Prayer, to the throne of his Majesty for the daily increase of his grace: all which foure Chapters, following in their order prescribed, are the only contents of this ninth book: beseeching almighty God to grant unto the godly Reader grace, both aptly to consider the thing that he readeth, and also to follow it.

Chap. II.

Of Mans Conscience.

Antisth. The conscience of man is (in himselfe) a secret knowledge, a privy opener, testimony, or witnesse, an accuser, an inward troubler or tormentor, it is also a satisfier or joyfull quieter of the minde of man in all his doings.

Cleobilus. If mans conscience (of it selfe) greatly convinceth and giveth testimony of the truth unto the judgement of God.

The conscience of man is not voyd of the knowledge of Gods lawes, and of his judgements: because he should be moved by them, and therefore feare to offend.

Phosilides. It is better to trust in a good and quiet conscience in all our honest and godly doing (in the sight and presence of God) than to trust in the satisfying of our selves in the vain pleasures of this world, or the wicked motions and pleasures of the flesh, with the terrour of a wicked conscience.

A mans conſcience may be quiet for a ſeaſon, by the truſt that he hath in the conſtitutions and vain holy devices of men: but when the perſeverance of Gods terrible judgements, and the pryck of ſin do riſe in our hearts, then ſuch graceleſſe and vain truſt is utterly overblown, and vaniſheth away to nought.

Where the conſcience is drowned with worldly pomp and riches, there wiſdome is turned to great fooliſhneſſe.

The love of this vain and wicked worldmaketh men to do many things contrary to the Law of their conſcience: for in them that love the world, there is little regard of God, neither doth his love abide in them. Zeno.

Where the conſcience of man is diſquieted, and feeleth juſtly in it ſelfe the condemnation of God, there wanteth no ſtore of miſeries (both of body and minde) unſpeakable and innumerable. Ariſtides.

He that frameth himſelfe outwardly to do that which his conſcience reproveth inwardly, cannot pleaſe God.

Feare to do that whereby thy conſcience ſhould be wounded, for the conſcience is ſooner wounded than we be aware of.

The conſcience that is wounded and over-burdened with ſin, feeleth even in this life parcell of hell torments.

The conſcience of man is unto himſelfe as a thouſand witneſſes. Socrates.

It is very hard for a man, being accuſed of crimes committed by him, (through the working of his own conſcience) not to bewray himſelfe by his own confeſſion. Quintilian

A troubled conſcience tormenteth the minde,

but

but a quiet conſcience is high felicity, paſſing all worldly pleaſure and dignity.

Socrates. There is no grievouſer damnation than the doome of mans conſcience.

Fearefulneſſe and trembling of conſcience followeth ſin and wickednеſſe.

Epicteus. The Divell, deſperation, a wicked end, and eternall damnation, are companions commonly to a wicked conſcience.

As a ſmall moat will ſoone appeare in a cleare glaſſe, even ſo the conſciences of godly men (being more cleare than Chryſtall) will quickly accuſe them, even at the leaſt fault they do commit, whereas the wicked and ungodly have their conſcience clogged and corrupted through the cuſtome of ſin, that they cannot once ſee nor perceive their own moſt ſhamefull and wicked worke, untill God ſet the ſame before them for their utter deſtruction, and ſo their conſciences being terribly wounded, and accuſing them, they damnably fall into deſperation without the regard of God, or hope of his mercy.

Polion. Wee carry nothigg away with us out of this life, but either a good or an evill conſcience.

Keep thy conſcience pure and undefiled, and ſtrive not againſt the rule of it.

If the Divell, thine own conſcience, or Gods Law do accuſe, vex, or trouble thee, for any evill conceived or done, confeſſe thy fault ſpeedily, defer not the time, dally not with God, be earneſtly repentant, truſt in his mercy, and hide not thy fault from him: ſo will he have mercy upon thee, and not impute ſin unto thee.

Xenoph. Diſcern diſcreetly, and practice reverently thoſe things that are beſt, that thy conſcience may be cleere,

cleere, and others in thy doings not troubled.

To walk joyfully in the presence of God, is to live (as it were before his eyes) in a godly and upright conscience, after the manner of honest servants, who standing in the presence of their master, continually depend upon their sudden becks.

The lesse justice that a godly man findeth at the hands of the ungodly, the more consolation (through patience) shall he finde in conscience, at the mercifull hand of God. Const.

The summe of all.

In what order soever mans life is led,
The conscience accuseth or excuseth plain;
Otherwise to perswade standeth in no stead,
It prevaileth in witnesse, to joy or to pain.
Feare God, trust in him, and wickednesse refrain,
Keep safe thy conscience from feare and trembling,
That true faith and peace may beat thy ending.

Chap. III.

Of Repentance.

REpentance signifieth very anguish and unfained sorrow, bred in the heart of him that hath grievously sinned, and endeavoureth to amend, by forsaking his wickednesse, and following godlinesse.

True repentance is to cease from sin. Ambrose.

True repentance proceedeth of faith, and not of the feare of punishment.

He that truly repenteth him of his evill doings, hee it is that considereth well the old errour of life. Lactan.

Hime

Iust. Mar. Sin goeth before repentance, and after repentance followeth newnesse of life.

God mercifully worketh in all the hearts of the godly, these three speciall graces: first, unfainedly to be repentant for their sins: secondly, to have in themselves an hearty reconciliation: and thirdly, a willing submission and obedience to the will of God in all things.

No man doth repent him of his sin, but by some warning first of Gods calling: therefore true repentance commeth first by the grace of God: secondly by the word of Gods calling and warning: and thirdly, by the faith of Gods word.

Augustin. Grace goeth before the merit of repentance.

God offereth the grace of repentance to all, but unto the wicked it is to no purpose, who although at a sudden they seeme to repent, yet they do not continue therein, because they do not heartily and truly receive the grace afforded of God, but colourably, and hypocritically for a season: and therefore it is to them in vain.

Hermes. Trouble is a preacher sent from God to bring man to the knowledge of his sin, and to call him to repentance.

Most happy and blessed are those men, which beholding the sharp judgements of God upon others, do the rather in themselves increase repentance.

Like as the sinners minde that is turned from God, is farre from God, and strange unto him, so long as it is given to the desire of sinne: so by repentance it is turned unto God and doth now reverently feare him, worship and serve him whom he before despised. If thou offendest, the best remedy is repentance and amendment of life. It is no

matter

matter how corrupt the ayre is, so that thy conscience be clean from sin.

An accusing conscience is the most secret and terrible thing that can be at the approaching and comming of death. Plotinus.

Thou shalt wash away the spot of sinne with teares, with repentance, with continuall invocation of Gods mercy, faithfully cleaving, and trusting wholly thereunto. Boëtius.

When thou repentest and askest mercy for thy sinne, then thy sinnes cannot disquiet thee, nor have power against thee, but when thou art unrepentant and ceasest to cry for mercy, then thy sinnes rage over thee, and cry daily for vengeance against thee.

Sleep not without repentance for thy sinnes done and past. Plato.

Repentance deserveth pardon. Xenoph.

It is the duty of a good man, and a point of humanity to forgive, where the party that is forgiven repenteth, and is ashamed of his fault.

The summe of all.

The short life of man, sinfull and miserable,
Compassed with snares of mortall destruction,
Encurreth Gods vengeance, and state most damnable,
Without repentance and faith in him alone:
That is the only way to depend upon,
Ask mercy, and sleep not without repentance,
And with all Sathans sleights be at defiance.

Chap. IIII.

Of Faith and Truth.

Tullius. Faith is a constance and truth of things spoken or covenanted.

Faith is the gift of God, and breathed by the spirit of God into the hearts of those that bee the children of God.

Didimus. Alexander Through a lively, quick, and fruitfull faith, wee have our first entrance unto God: but the faith that is without good works, is not a lively but a dead faith, and therefore now not to bee called faith, no more than a dead man is to be called a man.

A good faith (which only is planted in the hearts of good men) neither sleepeth nor is idle, but alwayes awaketh when it should be occupied, or busied in good works.

The works of Faith. These bee the works of faith: namely, a quiet and good conscience, the love of God, and hope of things to come, a boldnesse to repaire to the throne of grace, invocation, adoration, and worship, confession of the truth, obedience, perseverance, in yeelding up of the spirit, and to go immediatly unto God.

The true doctrine of the faith most chiefly shineth and cleerely, by the use of accustomed and perfect prayer.

The power of true faith worketh constancy in men, and keepeth them in quietnesse, and worketh in them strength and patience in afflictions.

Augustin. Good living cannot be separated from true faith which worketh by love.

All goodnesse, gracious conversation, health, wealth, liberty, and such like, ought (with a good faith)

faith) to be both looked and asked for, only at the hand of God, as only at the very author of the same and of none other: for without him nothing that is good can either be given or received.

As faith that is lively and quick, stirreth the minde to call (without doubting) unto God: so incredulity and mistrust maketh a man doubtfull, and plucketh him back from the calling upon God. Incredulity.

Faith must needs faile, when the authority of Gods truth standeth wavering. August.

The way to encrease faith, is first to have faith.

The increase of true faith in good men is known two wayes: first, by their mutuall love towards their neighbours: secondly, in all their afflictions and troubles to be patient and quiet.

To beleeve rightly in God, is to direct all our hope unto God, and with sure trust to depend only upon his truth and goodnesse. Anathali in Gal.

Faith alone hath power to justifie.

The power of faith in all respects prevaileth mightily, and without faith nothing can happily prosper.

Nothing keepeth a publick-weale so together as doth faith.

Without faith a publick-weale may not continue: and therefore it followeth (according to the saying of Aristotle) that by what meanes or policy a publick-weale is first constituted, by the same it is preserved. Then seeing faith is the foundation of justice, (which is the chiefe constitutor and maker of a publick-weale, and by the aforementioned authority, conservator of the same,) it may well bee concluded, that faith is both the Aristotle.

originall

originall and principall constitutor and conservator of the weale publick.

Plato. Whatsoever thing cleaveth fast in the minde of man too surely rooted with a constant and perfect faith: the same undoubtedly every man declareth in his manners and conversation.

Faith, without manners worthy of faith, prevaileth nothing.

Chrysost. Every man beleeveth as much as he liketh.

Socrates. A faithfull man is better than gold.

Performe thy promise as justly as thou wouldest pay thy debts: for a man ought to bee more faithfull than his oath.

Faith not exercised, waxeth sick, and being unoccupied, it is assaulted with divers pleasures.

A fruitlesse and dead faith. That faith which is grounded either upon long customes, or mans counsels, or the authority of Princes, or on great multitudes of people, or on the outward glittering shewes of holinesse, rather than upon the only truth of God, must needs bee but a very fruitlesse and dead faith, springing out of the barren soyle of mans reason: which swimmeth like a fome in the outward parts of mens thoughts, never piercing downward to the bottome of their hearts, through the which inconvenience multitudes of people are so holden captive, and fast fettered in the chaines of darknesse and ignorance, that they cannot attain to the freedome of true faith and godlinesse.

Faith in God maketh innumerable strong champions of invincible stomachs, not only against death, but also against the most cruell devices that can bee found to make death (if it were possible) more painfull than death.

From faith (if it bee perfect and lively) we come

to

to feare, from feare to flying of ſin, and from flying ſin, we take a patient minde to ſuffer tribulation: whereby we take hope and truſt in God, through the which hope our ſoules ſit in a ſure chaire of a certain expectation of that which is laid up in ſtore for us in heaven.

Faith ſhineth in danger. Ariſtot.

Put thy whole truſt and affiance in God who ſeeth and knoweth all ſecrets, and he ſhall mercifully judge thee at his comming in the terrible and great day, when he ſhall give remuneration to the good for their goodneſſe, and everlaſting puniſhment to the evill for their wickedneſſe. Hermes.

Truth is the daughter of Time. Aul. Gel.

Truth is the guide of all goodneſſe. Hermes.

Foraſmuch as God is the truth, and that truth is God, he that departeth from the one departeth from the other.

Truth is the meſſenger of God, which every man ought to worſhip for the love of her maſter. Plato.

Without the true knowledge of Gods Law, which is the rule of all honeſty, and godlineſſe, the truth of God is violently oppreſſed, and wrongfully defaced and wreſted: and the kingdome of lies highly magnified and eſtabliſhed by the armor of mens maſtry and governance.

They which be evill affected towards the doctrine of truth, have their minds ſo blind, that they cannot abide the light of the truth. Boëtius.

Mans fickle and ſhifting fleſh (overwhelmed with inſtability and lightneſſe) turneth it ſelfe unto all faſhions, becauſe it will not bee bridled or compelled to obey the truth of God in all things. Periander

Thoſe that ſlip from the authority and rule of truth, being led by their own blind judgements

(as weak and rude of understanding) are oftentimes trained out of the way of truth by likely glenings of reason, and so slip into sundry noysome errours, from whence they can never (or with much ado) bee brought back againe to the right of truth.

A friendly and prudent modesty in uttering cases of truth, being joyned with a learned godlinesse, is of such force & vertue, that it mightily prevaileth where it shall bee uttered: without the which many other good gifts of knowledge shall hardly profit the truth, but rather hinder it.

August. When the truth is revealed, let custome give place to the truth: let no man prefer custome before reason and truth, for reason and truth excludeth custome.

Gregory. Custome be it never so ancient, and never so generally received, yet ought it by all meanes to give place unto the truth:

Custome without truth is but an old errour.

Cyprian. The service of God in truth and vertue, is nothing else but with true faith and obedience to depend only upon his will revealed in his word: which proceedeth from the reverent feare of God, and is the right entrance to true obedience, and to keep truly the Law of God.

Plotinus. Vertue somtime at the first seemeth to bee very darke, hard, and unpleasant: although at length it appeareth most bright, amiable, lovely, and comfortable.

Offence, hatred, and extreame cruelty commonly follow the profession of the truth.

Hermes. The truth may be shadowed, but will not bee suppressed: it may be blamed, but not shamed.

The righteous and godly, having in them the zeale

zeale of constancy, feare not the cruelty of man, but will boldly stand to the truth untill death.

He that useth truth, hath moe, and mightier servants than a King. Socrates

In all things, and towards all men, use a simple truth, without fraud, deceit, or guile, in word or deed.

Love righteousnesse and truth.

Beare witnesse to the truth, & not to friendship.

Honour is the fruit of vertue and truth, and for the truth a man shall be worshipped. Hermes.

Love God & truth, so shalt thou save thy soule. Mar. Aur.

The greatest fault that can bee in a man of honesty, is to spare the truth, and to be variable.

Let not thy thoughts depart from the truth.

That man or woman that withdraweth their eares from hearing the truth, cannot possibly apply their hearts to love any vertue.

The truth shall more draw thee to love and to follow vertue, than the common example shall entice thee to follow vice, the which no man can love, no not the filthy sinner himselfe.

Beleeve not him that saith he loveth truth and followeth it not. Seneca.

Reason not with him that will deny the principall truths.

Affirme nothing before thou know the truth.

Maintain truth.

Truth ought to be preferred before friendship and amity.

If thou feele thy selfe more true to thy King than any other, and hast also lesse wages of him than they, yet complaine not, for thine will continue and so will not theirs. Aristotle.

Be the selfe-same that thou pretendest.

Be not ashamed to heare truth of whomsoever it bee: for truth is so noble of it selfe, that it maketh them honourable that pronounce it.

Lactantius Truth is hated of the wicked, they cannot abide it, because they would live in their wickednesse, without the controulement of it.

A covetous man cannot learn the truth.

Hermes. If men in reasoning, desire as much the truth of the thing it selfe, as they do the maintenance of their own opinions, and glory of their wits, there would not breed so much hatred as there doth, nor so many matters laid aside and left unconcluded.

Alex. Sev. In all commonwealths, and at all times about noble Princes and most faithfull governours, there bee some which for their own commodity, advancement, displeasure, or for other corrupt and lewd affection (not having before their eyes the just and terrible doome of God, and their own consciences, the displeasure of their Prince, nor shame of the world) let not to hinder and darken the manifest and clere causes of truth, whose beautifull and bright beames (according to their worthinesse) should comfortably, frankly, and with free liberty, spread forth his brightnesse to the glory of God, to the honour of the Prince, and to the great rejoycing, comfort, and quietnesse of the common-wealth.

The Prince ought to feare, and with all prudence and wisdome to foresee such inconveniences and great dangers, which else would fall upon him and his people, through the corruption and evill nature of loathsome miching members, that with craft covertly creepeth in favour, and then by flattery and dissimulation endeavour to abuse his

his honeſt and gentle nature: whereby is not only loſt or greatly diſmiſhed the deare and obedient love, good name, and immortall praiſe, due unto him of his people, (notwithſtanding the name of vertue, wiſdome, learning, and politick gouernance) but alſo his whole Realme is brought to much trouble, extream miſery, loſſe, and hinderance: yea, and ſometimes haſty and ſwift confuſion, For never did there chance greater miſchiefe to any Country or Common wealth, nor never were the vertuous natures of good Princes and Rulers ſooner corrupted and abuſed than when they have been either miſ-inſtructed and faſtly informed by fawning and fleering flatterers, or elſe when thoſe that were in moſt favour and credit about him, diſſembling the cleere cauſes of truth, inſtead of equity and juſtice, ſought to work their own moſt wicked purpoſes.

The truth onely among all things is priviledged, in ſuch wiſe, that when the time ſeemeth to have broken her wings, then as immortall ſhee ſheweth her force. Mar. Aur.

The ſumme of all.

Faith is a ſtedfaſtneſſe and truth of things
Spoken or covenanted of God or man.
A right faith in God with it alway brings
Invincible power, that mightily can
Withſtand the aſſaults of cruell Satan:
For he that is faithfull and true in each thing,
Hath mightier ſervants than Lord or King.

Chap. V.

Of godly Prayer and Devotion: a mentall Vertue.

PRayer is a divine and heavenly affect of the soule, and signifieth the desire (generally) of all things that are of necessity to the sustentation and nourishment both of soule and body, specially from the hand of God, or otherwise from man, as from the speciall instrument of God, that man by man (through him) might be most graciously blessed, relieved, and comforted, to the only praise of him from whence all blessings proceed.

Hermes. Prayer is the chiefest thing that a man may present God withall.

Pithagor. It is a right honourable and blessed thing to serve God and to sanctifie his Saints.

Perfect devotion and the knowledge of Gods Law, all men had used to have presently with them: for devotion hath his strength, it doth elevate the minde unto God: and knowledge doth sustaine and uphold the same, that it may with lively courage continue, and not fall down: it also doth incense and kindle it, that it mounteth upward into heaven, unto the presence of God: where the savour of them both together smelleth farre more sweetly before him, than any earthly fumigation, be it never so pleasant, doth pleasantly smell in the nose of man.

Men in their devotion may often bee beguiled and falsely seduced, except knowledge do alwayes assist the same for to sustaine and direct it, which being knit together, strengthen men very much in all their intents: yea, and that very comfortably in all stormes and troubles, and temptations, so that it

it is greatly expedient for all men (as nigh as they can) to have prayer and knowledge annexed together.

It is greatly hurtfull to men, and an offence unto God, to have devotion without true knowledge of God, shewed unto us in his Law, though it be in devout praying, fasting, charitable, releeving, or otherwise in most strait order and manner of living.

To know truly the will of God, is to pray truly and to live devoutly and holily.

First, before thou prayest, cast away from thee (with a repentant heart) all thine iniquity: and then call upon God, and he will heare thee, releeve thee, quiet thy conscience, and most joyfully comfort thee. Plotinus.

True and acceptable prayer unto God, is to crave any thing at the hand of God answerable to his will, having our hearts lifted up unto him during all the time of prayer

Pray to God at the beginning of thy works, that thou mayst bring them to a good conclusion. Xenoph.

Worship God with a pure heart: pray unto him and he will advance thee.

When thou wilt fast, purge thy soule from filth, and abstain from sinne, for God is better pleased therewith, than with abstaining from meats. Hermes.

Pray earnestly for repentance, and continually make thy faithfull petition and supplication to the everliving God: call upon him in the day, and forget him not in the night.

When temptation invadeth thee or giveth unto thee a cruell and sharp assault, then earnestly, heartily, and faithfully call on God for his help, Pit hagor.

and that by prayer being continuall perfect and pure, thou maist prevaile and obtain the victory.

Hierome. With reverent fasting and abstinence the bodily passions of man, are to be cured: and with Prayer the pestilent infections of the minde are to bee healed.

Prayer is a vertue that prevaileth against temptation, and against all cruell assaults of infernall spirits, against the delights of this lingering life, and motions of the flesh.

Antisthen. The surest way for men to escape the danger of all their enemies, is always to be busily occupied in devout praying, and to bee continually mindfull of well doing.

Plato. Thou oughtest daily to pray for the happy estate and prosperity of thy Prince, and of others that by him are set in authority, for of them dependeth the peace and tranquility of the Common-wealth.

Vertuous and well disposed men do daily pray unto God for the cleansing of the impurity of the heart, and do watch it with all diligence that they can, and labour to restrain the corruption thereof, that it burst not out, either to the hurt of themselves or others.

Socrates. God hateth the prayers and sacrifices of wicked people.

Put thy trust in God, and pray unto him, and he will keep thee from a wicked wife, for which there is none other remedy.

To be faithfull in prayer is the certain and only meanes to obtain all our desires, joyning thereunto an assured faith in God, before whom we make our prayer.

Plotinus. Pray that God may give thee true, hearty, and earnest repentance, and increase of thy

thy faith: for they both (for their excellency) as the ſpeciall gifts of God, are moſt conuenient for thee: becauſe the word of God (which he himſelfe hath ſpoken) is the truth, and ſhall judge in the laſt day.

When thou entreſt into prayer, let thy prayer be to this end, ſpecially that God (as hee is mercifull, ſo he) will mercifully reueale and open more and more to thine heart, the true feeling, knowledge, and vnderſtanding of his truth, and to giue thee alſo grace, that in thy converſation thou mayſt truly expreſſe the fruits thereof.

Make thy prayer perfect in the ſight of God: for prayer is like a ſhip on the Sea, which if it be good, ſaueth all therein, but if it bee nought, ſuffereth them to periſh.

Pray not to God to giue thee ſufficient, for that he will giue to each man vnaſked, but pray that thou mayſt bee contented and ſatiſfied with that which he giueth thee. Plutarch.

Tyrants prayers are neceſſary.

The ſumme of all.

Prayer is the moſt holy and diuine ſeruice
That man here on earth vnto God may preſent:
Prayer with repentance is the due and perfect ſeruice,
That withſtandeth the Diuell and his curſed intent.
Pray to God, truſt in him, but firſt be penitent:
For as a ſoundſhip ſaueth them that be therein,
So prayer with repentance ſaueth from drowning in ſin.

THE

THE TENTH BOOK.

Chap. I.

Of Women.

Diogenes. HE that seeketh and desireth to have the fellowship of a wife, ought to win her with vertuous disposition, honesty, manners, and goodbehaviour.

Mar. Aur. Naturally in time past, wives were adorned with these Vertues, to wit, to bee shamefast in their countenances, temperate in words, wise of wit, sober in going, meek in conversation, pitti-full in correction, well regarding their living, no company keepers, stedfast in promise, and constant in love.

Socrates Crabbed wives are compared to rough stirring Horses.

As a shrewd horse must have a sharp bridle, a shrewd wife should be sharply handled.

Order thy wife as thou wouldest thy kindsfolk.

Seneca. Give thy wife no power over thee, for if thou suffer her to day to tread upon thy foot, she will to morrow tread upon thy head.

Socrates. He that can abide a curst wife, needeth not to feare what company he falleth in.

Mar. Aur. There is not so fierce and perilous an enemy to a man as his wife.

A nice wife and a back doore
Oft maketh a rich man poore.

The uſe of friendſhip, the comely port, and the eſtimation of an honeſt man, is not a little impaired by an idle and light wife.

Like as a block, though it be decked with gold, Pearles, and gemmes, is not to be regarded, except it preſent the ſhape of ſomething: even ſo a wife be ſhe never ſo rich, yet if ſhe be not obedient to her huſband, ſhe is nothing at all worthy to be regarded. Plato.

Such wives as would rather have fooliſh huſbands, whom they might rule, than to be ruled by ſober wiſe men, are like him that would rather lead a blind man in an unknown way, than follow one that can both ſee and alſo knoweth the way well. Hermes.

Like as no man can tell where a ſhoe wringeth but he that weareth it: ſo no man knowes a womans diſpoſition but he that marrieth her. Socrates.

The Spouſe that forſaketh her huſband becauſe ſhe is grieved with his manners, is like him, who becauſe a Bee hath ſtung him, doth forſake the Hony. Hermes.

He that fiſheth with poyſon, catcheth fiſh, but evill and corrupted: and ſo they that endeavour to get them huſbands or wives by Deceits and Charmes, may lightly get them, but better ungotten. Plato.

Like as they which keep Elephants, weare no light coloured garments, nor they which keep wilde Buls, weare any Purple, becauſe ſuch colours do make them fierce: ſo ought a wife to abſtain from ſuch things as ſhee knoweth will offend her huſband. Plutarch.

They

Aristotle. They which were wont to do sacrifice unto Iuno the Goddesse of married women, took alwayes the gals out from the beasts which they sacrificed: signifying thereby, that all anger and displeasure ought to be far from married folks.

Socrates. The rule for a wife to live by, is her husband, if he be obedient to publick Lawes.

The best way for a man to keep his wife chast, is, not to be jealous (as many fond fooles are) but to be chast himselfe, and faithfull unto her.

Aristotle. There can bee no greater honour for an honest wife, than to have an honest faithfull Husband, which careth for her and no woman else, thinking her more chast and faithfull than any other.

Mar. Aur. The husband can do the wife no greater wrong, than to seek the fellowship of another woman.

It is but small wit in a man to set by the fantasies of his wife, or to chastise openly, that may be righted between them secretly.

Socrates. Wives must be the more born with, because they bring forth children.

Mar. Aur. It were better for a woman to be barren,
Than to bring forth a vile wicked carren.

Protogeus Women be of right tender condition, they will complain for a small cause, and for lesse will rise up into great pride.

In three points women and fooles are commonly of like condition, they are full of vain affections, curious and peevish to please, and very wilfull in foolishnesse.

Tertullian Woman was the first forsaker of Gods Law, the discloser of the forbidden tree, and the gate of the Divell.

Aristotle. A Woman is a necessary evill.

Women in mischiefe are wiser than men.

Hardy

Hardy is that woman, that dares give counsell to a man, but he is foole-hardy that taketh it of a woman: he is a foole that taketh it, and hee the more foole that asketh it, but hee is the most foole that fulfilleth it. Mar. Aur.

Women be more pittifull than men, more envious than a Serpent, more malicious than a Tyrant, and more deceitfull than the Divell Socrates.

It is better to be in company with a Serpent, than with a wicked woman. Socrates.

Women by nature are borne malicious. Mar. Aur.

As it is naturall for a woman to despise the thing that is given her unasked, so is it death to her to be denied of that she doth demand. Mar. Aur.

There is no creature that more destroyeth honour and worse keepeth it than a woman.

Gay apparrelled women stand forth as baits to catch men that passe by: but they take none but such as will be poore, or else such as bee ignorant fooles, which know them not.

Women desire to see and to be seene. Chilon.

A faire whore is a sweet poyson.

He that haunteth much womens company, cannot be strong: nor can he bee rich that delighteth much in wine.

Womens counsell is weak, and a childs unperfect.

We note inconstancie in children, and likewise in women: the one for tenderneſſe of wit, and the other as a naturall ſickneſſe. Seneca.

In men wee note audacity, but commonly in women timeroſity. Alex. Sev.

Women with their lightneſſe, and children with their ſmall knowledge, occupy themſelves in things preſent: but wiſe men do think on that Mar. Aur.

that

that is paſt, they ordain for that which is preſent, and with great ſtudy do provide for the time to come.

Pithagor. There are in a womans eyes two kindes of teares, the one of griefe, the other of deceit.

Vſe no womans company, except neceſſity compell thee.

Pithagor. They that had rather bee converſant amongſt women, than amongſt wiſe men, are like Swine that had rather ly rooting in durt and draffe, than in cleare and faire water.

With the fairеſt women brothell houſes are peopled.

Mar. Aur. Beauty in womens faces, and folly in their heads, are two wormes, which fret life and waſte goods.

Women that will have joy of their daughters, ought to take from them all ſuch occaſions and liberty, whereby they ſhould be evill.

The woman that will keep her ſelfe from care, and her daughter from perill, let her ſee the time of her daughter alway well ſpent in ſome honeſt and godly exerciſe.

When the hands are occupied with any good exerciſe, than the heart is voyd from many idle and vain thoughts.

Mar. Aur. Women are ſo fraile, that with keepers with great pain they can keep themſelves. And for a ſmall occaſion they will loſe altogether.

Mar. Aur. Women are ſo extream in all head-ſtrong extremities that with a little favour, they will be exalted and grow into great pride, and for a ſmall unkindneſſe they retain great hatred.

Women for a little goodneſſe, look for a great hire, but for much evill no chaſtiſement.

Take

Take heed to the meat that a jealous woman giveth thee. Seneca.

A fierce beast and a perillous enemy to the Commonwealth is a wicked woman, for she is of much power to do great harm, and is not apt to follow any goodnesse. Mar. Aur.

The withdrawing and keeping of women close, is a bridle to the tongue of ill men, and the woman that doth otherwise, putteth her good name in danger.

It were better for a woman never to bee borne, than to be defamed. Socrates.

A wicked woman once defamed, thinketh all others bee so likewise, and desiring they should so be, will indeed say that they are, and procure to have them evill famed: for to the intent shee may cover her own infamy, shee infameth all others that be good.

All things done wickedly is sinne, and may be amended: but a dishonest woman alwayes is infamed.

A woman of good name feareth no man with an evill tongue.

Women cannot conserve the reputation of their estate and degree, but by keeping their persons in great feare, honesty, and good order.

It were great wickednesse in men to say that all women are evill that be evill spoken of.

Those women that keep themselves in their houses, well occupied in their businesse, temperate in their words, faithfull to their husbands, well ordered in their persons, peaceable with their neighbours, being honest among their owne families, and shamefast among strangers, such (I say) have attained great renown in their lives, Mar. Aur.

and

and left eternal memory of them after their death.

Plutarch. Neither gorgeous apparell, nor excellent beauty, nor plenty of gold or riches, become a woman so well as soberneſſe, ſilence, faithfulneſſe, and chaſtity.

Women are no leſſe apt to learn all ill manner of things than men are.

Sweet Savours and Oyles are more meet for women than for men.

Like as a Trumpeter ſoundeth out his meaning by the voyce of the Trumpet, ſo ſhould a woman let her husband ſpeak for her.

Hermes. Silence in a woman is a precious vertue.

The ſumme of all,

He that gladly ſeeketh the company of a wife
Ought only to winne her by vertuous diſpoſition.
To imbrace her for her vertue, and to lead a quiet life,
Refuſing much riches with whoriſh conditions.
Women be commonly of moſt tender affection,
And better it is with a Serpent to be in company
Than with a wicked woman for to marry.

Chap. II.

Of the Tongue, Detraction, Speech, and Silence.

The tongue is a ſlippery and nimble inſtrument, whereby commonly the treaſures of the heart are in ſuch wiſe unlocked, laid forth, and ſpread abroad, that, not only thereby friendſhip is greatly ingendred, earthly Treaſures increaſed, the life quietly ſtabliſhed, perpetuall praiſe and everlaſting felicity obtained, but contrariwiſe, friendſhip decayed, worldly riches are dimi-

diminiſhed, the life moſt miſerably waſted, infamy and immortall paine is thereby purchaſed.

The tongue if it be well uſed, is the moſt precious member of a man, but if otherwiſe, the moſt deteſtable peraicious evill, and full of peſtiferous poyſon.

It is a moſt plaine and ſure argument, that the heart within is very filthy, and foulely defiled and corrupted, whenſoever the tongue is wickedly bent, and uttereth uncleane, filthy, and wicked ſpeeches.

Detract not, neither ſpeake evill of thy neighbour behind his backe. Boëtius

Detraction is to ſpeak evill of him that heareth not: or it is a lying, malicious, hypocriticall, craftie, pernicious, and hurtfull ſpeech.

Detraction being a venomous evill, or rancke poyſon of the Divell, is powred by him into the hearts only of the wicked and malicious men, who naturally, in their proud, over-lofty, and ſtout courage, wickedly over-whelmed with ſelfe-will and folly, ſpare not at any time (in the contempt of all vertue, true religion and honeſtie, and for the ſatisfying of their deſpitefull and curſed humors) to blow out with evill ſavoured and ſtinking breaths, the very ſhamefull and hurtfull blaſts of ſlanderous and evill reports: whereby even the very godly are of their good name and fame impaired, their eſtimation diſcredited, their friends abated, their well-fare much hindered, and their joyes here ſo ſhaken in this life, that as ſhee drowned in dolour and heavineſſe, void of worldly joy, they are driven with bitter teares to cry daily unto God for helpe, and to be delivered of ſuch their curſed detractors.

Such a mischievous evill commonly is this sinne of detraction, in the heart of the proud and wilfull foolish man, that there is neither long familiarity, accustomed fellowship, nor causes of approved friendship, neither affinity, kindred, or consanguinity, neither yet any state or degree that can once bridle him or stay him from doing much mischiefe, if hee can, with his most poysoned and venemous tongue.

Like as Rats and Mice eat and gnaw upon others mens meat: so the Detractor eateth and gnaweth upon the life and flesh of others.

Backbiting, lying, and slandering, are sworn companions together.

Backbiting hath his peculiar evill, that is, it hurteth a man absent, and so covertly and craftily that the party is not aware of it, but is suddenly undone (O poore wretch) before hee doth either know by whom, how, when, or wherefore hee is undone.

The first evill of backbiting is, that it either hurteth Charity, or else when it hath otherwise impaired, it giveth unto it a great wound, and so it extinguisheth it commonly altogether.

Backbiting hurteth Charity, when it dissevereth friends asunder, and bringeth them into dissention and hatred and it is thereby the sorer wounded when it decayeth it: and (if hee can) doth also utterly extinguish it, when it increaseth the fire betwixt them that be already in dissention, inflaming it more and more.

He that is given to the vice of backbiting and slandering, is worthily subject unto the common hatred of all men, and to be eschewed of all men as a most pestilent plague, and at his entrance into

into any other place among company every mans mouth to be either ſtopped againſt him, or otherwiſe opened to hiſſe him out of the doores.

Whileſt the backbiter liveth, all the world curſeth him: if he be in danger or doe periſh, there is no man ſorry for him, and the remembrance of him after he is dead, raigneth in curſing and banning of him.

He is to be counted vertuous and wiſe that alwayes diſpoſeth his tongue to ſpeake of God and godlineſſe. Plato.

Speake ever of God, and God will alwaies put good words into thy mouth: for the ſpeaking and thinking of God ſurmounteth ſo much all other words and thoughts, as God himſelfe ſurmounteth all other creatures. Socrates.

As our talke of God ought to be moſt reverent and holy, with moſt ſweet and faire words: ſo muſt alſo all our deeds before him bee moſt holy, ſweet, perfect and good.

Let not thy tongue run before thy wit.

Let thy mind rule thy tongue.

Uſe thine eares more than thy tongue.

Moderate thy luſts, thy tongue, and thy belly.

Hee is wiſe and diſcreet that can refraine his tongue.

The tongue is the b wraper of the heart. Pithagor.

There is not a worſe thing, than the deceitfull and lying tongue. Socrates.

An evill tongue is ſharper than a ſword.

Death delivereth a man from all enemies ſave the tongue.

The tongue of a foole is the key of his counſell, which in a wiſe man wiſedome hath in keeping. Socrates.

The tongue of a wise man is in his heart, but
Socrates. the heart of a foole is in his tongue.

The ordering of the tongue is a tryall most true
To know if a man his lust can subdue:
For he that cannot rule his tongue at his list,
Hath much lesse power other lusts to resist.

If by wicked tongues thou art stirred to unrest and griefe, and feelest in thy selfe, through thine owne innocency, to bee by them abused, let this be unto thee against them a neere and spectall remedy, that is, arme thy selfe with patience, with meeknesse and silence, lest through multiplying of words with thine enemy, thou bee found amongst wise men to be as evill as he.

Mar. Aur. It is a thing certaine, when one is merry, he saith more with his tongue, than hee thinketh with his heart: and contrariwise, when one is heavy, the eyes weepe not so much, nor the tongue cannot declare that, which is locked within the heart.

Aristotle. Keepe measure in thy communication, for if thou be too briefe, thou shalt not be well understood, and if thou be too tedious, thou shalt not be well borne in mind. Either talk of vertue thy selfe, or give care to them that talk thereof.

It is better to heare, than to speake.

Thales. Wee ought to heare, double as much as wee speake, and therefore nature hath given us two eares, and but one tongue.

Socrates. A man hath power over his words till they be spoken, but after they be uttered they have power over him.

A man ought to consider before, what hee will speake, and to utter nothing that may afterwards repent him.

Hee

He that speaketh little, heareth and learneth at the speech of others, but when hee speaketh, others learne of him. Pithagor.

To talke of God is the best communication, and to think of him is the best silence.

Talke no evill of God, but search diligently to know what he is. Socrates

The filth of worldly wisedome is knowne by much speech.

Words, without good effect, are like a great water, that drowneth much people, and doth it self no profit. Plato.

Abstaine from words of ribaldry: for a tongue over-liberall nourisheth folly.

They that rob, speake evill of, or slander the dead, are like furious dogs, which bite and barke at stones.

Hee that babbleth much, declareth himselfe to have small knowledge.

Cast whisperers and tale-bearers out of thy company.

Let no man say, I would, and I cannot withdraw me from vice: it is better said, I may but I will not follow vertue. Mar. Aur.

Men ought not to use any talke or communication, but such as should bee fruitfull to edifie, as well the hearer as the speaker. Diogenes

So speake that thy words be not reproved.

An idle word shall not escape unpunished.

When the ungodly and malicious persons are suffered to speake what they list, without reproofe and punishment, there is nothing more pernicious in the world to make debate, and to breake the bond of that most incomparable vertue of Unity.

Philip. It lyeth in our selves to bee well or evill spoken of.

Thesilius. Rude words that are profitable and true, are better than sweet words being full of deceit and flattery.

Diogenes The habit of the mind is best perceived by a mans talking.

Hierom. Vehout conversation without communication as much as by example it profiteth, by silence it hurteth: for with barking of dogs, and with the staves of shepheards, the raging wolves bee hindered of their purposes.

Socrates. Silence and speech are both good, used in due time, but otherwise are both nought.

Pithagor. Frame thy speech according to thy garments, or fashion thy garments like unto thy speech.

Give no man cause to speak evill of thee.

Hermes. Neither suffer thy hands to worke, nor thy tongue to speake, nor thine eare to heare that which is evill.

Socrates. When thou talkest with a stranger, bee not too full of communication, till thou know whether he be better learned than thou, and if thou be better, speake thou the boldlier, else bee quiet and learn of him.

Plato. Hastinesse of speech causeth men to erre.

Philotas. It is much more easie for an innocent to finde many words in his speaking, than for a man in his misery to keep a temperance in his tale.

The holinesse and cleannesse of the mouth, standeth in the utterance of rightnesse and truth: and the prophanation and defiling thereof, is by lyings and untruths: for as no cleane stuffe can proceed out of filthy lips, so the noysome blasts of such evill seasoned breath annoyeth greatly the honest

eares

cares of the godly: and who will look for sweet wine out of the same vessell from whence vinegar is daily drawn out?

The faire water is defiled that passeth thorow mirry springs.

Whatsoever thou wilt speak, before thou utter it, shew it secretly to thy selfe.

Beware of liers and tale-bearers.

The flying tales of light folks are commonly the ground of bad rumors.

Speake not to him that will not heare, for so thou shalt but vex him.

Think not such things honest to be spoken, that are filthy to be done.

A man is by nothing better known, than by his communication

If thou speakest what thou wilt, thou shalt heare that thou wouldest not. Diogenes.

Faire speech in presence,
with good report in absence,
And manners in fellowship.
obtaineth great friendship.

He that speaketh truth, cannot bee ashamed of that he speaketh. Aristotle.

Faire and smooth communication only framed to please the hearer, is properly to be called a trap or snare of hony.

Tell not abroad what thou intendest to do, for if thou speed not, thou shalt be mocked. Pittachus.

Be secret in counsell, and take heed what thou speakest before thy enemies. Isocrates

He that is beautifull, and speaketh unseemly things, draweth a sword of Lead out of an Ivory scabberd. Aristippus

Let not the authority of the speaker persuade

thee, nor regard thou his person that speaketh, but mark well what is spoke.

Heare that which unto thee belongeth.

Heare much, speake little, be faire spoken, answer aptly: thinke first, then speake, and last of all fulfill.

Pithagor. By silence the discretion of any man is knowen: and a foole keeping silence seemeth wise.

Silence in a Woman is a great and goodly vertue.

Plato. As empty vessels make the loudest sound, so they that have least wit are greatest bablers.

Plutarch. They that are ready to take a tale out of another mans mouth, are like unto them who seeing one proffered to bee kissed, would hold forth their lips to take it from him.

Seneca. As the vessell cannot bee full, which alwayes shedderh out, and taketh nothing in: so that man cannot be wise that evermore talketh, and never heartneth.

Like as cleere glasse can hide nothing, so there
Aristotle. bee many that can keepe secret and dissemble nothing.

Aug. Cæs. The rewards of faithfull silence are without danger.

The summe of all.

Both speech and silence are excellent vertues,
Vsed in time and place convenient,
Of which the best and easiest to abuse
Is speech, for which men oftentimes repent:
So doe they not where they be silent.
Yet be not dumbe, nor give thy tongue to lease,
But speake thou well, or heare and hold thy peace.

Of

Chap. III.

Of Fortune.

This tearm of Fortune or chance, used of men, proceeded first of ignorance and want of true knowledge, not considering what God is, and by whose only fore-sight and providence, all things in this world are seen of him before they come to passe.

Fortune is such a Mistresse, that shee ruleth Realmes, ouer-commeth Armies, beateth down Kings, exalteth tyrants, to the dead shee giueth life, to some renowme, and to some shame.

Fortune giueth these euils, and wee see it not: with her hands shee toucheth us, and wee feele it not: shee treadeth us under feet, and we know it not: she speaketh in our eares, and wee heare it not: she cryeth aloud unto us, & we understand her not: and this is because we will not know her. And finally, when we thinke we are most sure, then are we most in perill. Plato.

If the Fortune of this world make thee rejoyce ouer thine enemies, it may make them rejoyce ouer thee. Mar. Aur.

Be not proud in prosperitie, nor despaire in aduersitie. Plato.

In prosperitie beware, and in aduersitie hope for better fortune.

The nature of Fortune is to bee alwayes mutable and inconstant: neither is she a giuer of any thing to any man for any continuance, but only a lender for a very short time. And those whom Fortune seemeth longest to support and flatter with abundance of all things, them (many times) God least fauoureth.

Euill

Evill men by their bodily ſtrength reſiſt their misfortunes: but good men by vertue of the ſoule abide them patiently.

Mar. Aur. As in all proſperity alway there falleth ſome ſiniſter fortune, either ſoon or late: ſo therewith Fortune doth arme and apparrell us, where ſhe ſeeth wee ſhall fall, to our great hurt. Fortune comming with ſome preſent delight or pleaſure, is a token that by flattering us ſhee hath made ready her ſnares to catch us. It is an infallible rule of envious Fortune, that this preſent felicity is given with a prick of a ſudden fall of miſchance.

Such as Fortune lifteth up with great riches, ſhee full cruelly giveth them profound bitings.

Fortune is alwayes ſlippery, and cannot bee holden of any againſt her will.

Anaxag. Through idleneſſe, negligence, and too much truſt in Fortune, not onely men, but Cities and kindomes are utterly loſt and deſtroyed.

Mar. Aur. What number hath been ſeen, that the chances of Fortune could not abate, and yet within a ſhort while after unawares with great ignominious ſhame have overthrown themſelves.

Fortune with her tyranny chaſteneth them that ſerve her: ſhe beguileth every perſon, and no perſon beguileth her: ſhe promiſeth much, and fulfilleth nothing: her ſong is weeping, and her weeping is ſong to them that bee dead among wormes, and to them that live in proſperity. At them that be preſent ſhe ſpurneth with her feet, and threatneth them that bee abſent. All wiſe men ſhrink from her, but a foole ſheweth her his face.

Socrates To have been fortunate is the moſt miſfortune.

There

There cannot be a more intollerable thing, than a fortunate foole.

The adventures of men are so divers, and fickle Fortune giveth so many over-thwart turues, that after that she hath a great space given great pleasures, inconuenient wee are cited to the subtile trayles of repentance. Mar. Aur.

The greatest hap of all, and the greatest desire of men is, to live long: for divers chances that fall in short time, may be suffered and remedied by long space. Mar. Aur.

Right fortunate is that man that loseth his life, and leaveth behind him perpetuall memory.

Unfortunate and unhappy are they that bee in prosperitie, for surely they that be set in high estate cannot fly from the perill of Scilla, without falling into Charibdis.

Fortune is to great men deceitfull, to good men unstable, and to all that are high unsure. Tullius.

Weep not another man for his misfortune, but take heed by him how to avoide the like misery.

Our lives are so doubtfull, and fortune so wayward, that shee doth not allwayes threat in striking, nor striketh in threatning: for oft times false fortune shaketh her weapon and striketh not: and another time striketh without shaking

As fortune beckeneth, so favour inclineth.

Fortune advanceth and lifteth up, but all men by nature are equall in dignity. Iustinus.

By nature all men be equall in dignity,
By Fortune more one than another advanced:
This who so considers in his supremacy,
Ought looke to himselfe, and well be advised.
By fortunes good fortune who commeth in favour,
By fortunes misfortune may catch a displeasure

The

Hermes. The wicked sometime seeme fortunate.

No man is happy indeed whiles he liveth.

Aristotle. If any man bee happy it is he that hath bodily

Thales. health, riches, a learned and not a vaine mind.

This is a thing most happy, that fortune in her cruelty hath no weapon so sharp and cruell, as can once pierce or wound the soule.

Wisedome and discretion are most to be used in time of misfortune.

Keepe close thy misfortune, lest thine enemies rejoyce at it.

There is also moderation in the toleration of

Tullius. fortune of every sort, which of Tully is called equability, that is, there seemeth alwayes one visage and countenance, not changed either in prosperitie or adversity. Moreover, a man should not bow for any fortune or trouble of mind.

Nothing unto a man is miserable, except hee so thinke it: for all fortune is good to him that constantly with patience suffereth it.

As a cunning workman can fashion the Image

Seneca. of any matter: so a wise man should take in good worth all kinds of fortune.

The summe of all.

Fortune is a variable and strange Mistresse,
And uncertaine to trust to in all her doings:
For Fortunes crooked evils her name doth expresse,
which daily are felt with her hasty short turnings: (ting,
She quencheth & destroyeth with her sharp profound bi-
And for this intent chiefly misfortune should be suffered,
Because true friends are best thereby declared.

Of

Chap. IIII.

Of Riches, and rich Men.

Riches are in the number of things that may be either good or evill, which is in the arbitrement of the giver. Xenoph.

To delight in riches is a dangerous vice. Socrates.

Hee is rich that contenteth himselfe with his poverty.

The richest thing to a man is his Soule, and reason, by which he keepeth justice, and escheweth sinne. Hermes.

He is most rich that hath most wisedome. Polion.

There is no greater riches than the agreement of good mens minds.

He that is contented and satisfied with himselfe is born with great riches.

Abstinence from covetousnesse is great riches.

Riches for the most part are hurtfull to them that possesse them. Plutarch.

Those that be rich are not onely vexed with desire to encrease greatly their wealth, but also are sore troubled with feare, lest they should lose that which they have already attained unto. Cicero.

He hath most that coveteth least.

Not to desire riches is the greatest riches.

None are in more surety than they that lacke most riches.

If thou seeke to be rich, thou shalt finde therewith sorrow, carefull travell, misery, vexation of mind, and much mischiefe. But if thou seek to be godly, thou shalt find comfort, wealth, prosperity, peace of conscience, and all felicity.

As sicknesse and health can never agree,
So Gold without rest is but misery.

Vertue

Aristotle. Vertue is greater riches than either silver or gold.

Pithagor. Hee is not rich that enjoyeth not his owne goods.

Sufficiance is better in riches than abundance.

Plato. Labour for the riches that after death profiteth the soule.

Hermes. A covetous man cannot be rich.

Care not what riches thou loosest for the winning of true friends.

Purchase thy riches truly, and spend them liberally.

Aristotle Seeke not the riches of this world, and shame in the other: seeing that this world is no more but only a baiting place to goe to the other world.

Mar. Aur. It is a great wonder to heare and see, how fathers climbe to have riches, and their children descend to have viciousnesse: to see fathers honour their children, & children to infame their fathers: to see fathers give rest unto their children, and little children to give trouble to their old fathers: yea, sometime the fathers die for sorrow, that their children die so soone, and the children weepe because the fathers live so long. Also the honour and riches that the fathers have procured with great thought, the children lose with little care. And this is certaine, that the fathers may gather riches, with deceit and craft, to sustaine their children, but God will not have durable that is begun with evill intention, and is founded on the prejudice of others, though possessed by an heyre, and though the heavy destinies of the fathers permit that their riches be left to their children, to serve them in all their vices for their

pastime,

paſſime, at the laſt, according to their merits, God will that their Heyre and Heritage ſhall both periſh. Finally, all that with great thought hath been gathered for their children, whom they love well, and with whom they much content themſelves, ſometime another heyre, of whom they think leaſt, enjoyeth it.

God doth permit that the covetous fathers in gathering with great travell, ſhould die with the ſame, to leave their riches to their vicious children to ſpend badly. Mar. Aur.

Great abundance and plenty of riches cannot of any man bee both gathered and kept without ſinne. Hierome.

Riches and the ſubſtance of the world robbeth and ſpoyleth a man of much better riches, that is to ſay, the love of vertue and of all godly exercise.

Gold is a corruptible matter or ſubſtance, and ſhall therefore once be conſumed: but that treaſure for the which mans ſoule ought to labour, ſhall never bee waſted, neither in quality, nor in quantity impaired or diminiſhed, that is, ſhall alway bee alike good, and alike much. Wherefore whatſoever paine bee taken about the getting of ſuch treaſure, it ought not to be thought grievous: weighing well the vertue of the gaine, and the moſt happy reward in the end. Plato.

Great poſſeſſions or ſubſtance maketh vertue ſuſpected, becauſe they bee miniſters of pleaſant affections, and alſo nurſes of wanton appetites. Alex. Sev.

Thoſe riches are to be deſpiſed, which with liberality are waſted, and with ſparing do rot. Pithagor.

Be not carefull for worldly riches, for God hath provided for each man ſufficient. Socrates

Prepare

Prepare thee such riches, as when the ship is broken, may swim and escape with their master.

Plato. Travell not to get that which will lightly perish.

Esteeme him as much that teacheth thee one word of wisdome, as if he gave thee gold and precious stones.

Such things as thou hast, use as thine owne, and keepe them not as though they were another bodies.

Boast not thy selfe of that which is another mans.

Homer. When prosperitie promiseth securitie and rest in the goods of this world, it is a hard thing and a rare to thinke God only to bee the giver thereof, and can sodainely take the things away that have beene gathered with great paines and travels.

Learning is great riches to the poore, and it garnisheth the rich.

Where riches are honoured, good men are despised.

Immortall honour is better than transitory riches.

Plato. Hee that keepeth a man from shame, is better than the riches gotten thereby.

Desire of riches waxeth infinite.

Hermes. It is a miserable thing, a rich man to be decaied and faine into poverty.

He is not happy that hath riches, but hee that rightly useth them.

The riches of this world abused, ingendreth pride and forgetfulnesse of God.

Solon. There be three causes noted, that chiefly move mens mindes to desire these worldly goods: one is the

the love of wealth, eaſe, mirth, and pleaſure: the ſecond is, the love of worſhip, honour, and glory: the third is, the doubtfulneſſe and miſtruſt of wicked and faithleſſe men, that are carefull of living here in this life.

They bee worſe that be lately made rich, than they which have been rich a great while.

It is a fooliſh madneſſe to think that rich men be happy.

He hath riches ſufficient that needeth neither to flatter nor borrow.

The more that a man hath of abundance,
So much the leſſe he hath of aſſurance — Pithagor.

Sufficiſance is the caſtle which keepeth wiſe men from evill workes.

He is neither rich, happy, nor wiſe,
That is a bond-man to his owne avarice. — Solon.

Great buſineſſe the heart hath to ſearch for the goods of this world, and great travell to come to them: but the greateſt dolor without compariſon, is at the houre of death to depart and leave them. — Mar. Aur.

Rich men through exceſſe and delicious pleaſures, are more fooliſh & corrupt than any others. — Ariſtotle.

Rich men had need of many leſſons to doe well.

Rich men (their affection reſpected) had need of many precepts and counſels, both touching their keeping of hoſpitality, and to the exerciſing alſo of their bodies with labour, leſt they ſhould moſt corruptly fall with conſent into the filthy motions of the body, & other inconveniences, where of the poore need no ſuch admonitions. — Diogenes.

Treaſure by falſehood ſeeming to augment,
Are evill gotten, but worſe ſpent:
Wherefore to be rich, who ſo doth intend,
Ought truly to winne, and duely to ſpend. — Hermes

Anaxag. Men would liue exceeding quietly, if these two words (mine and thine) were taken away.

Pithagor. Couet not to wax rich through deceit.

The time and riches are best bestowed, that are employed about the seruice of God.

Tullius. In thy prosperity, and when things flow towards thee, (euen at thy will and pleasure,) thou must the more earnestly flie pride, disdainfulnesse, arrogancy, immoderation of back or belly, incontinency and looseneſſe of life.

Spend not too outragiously, nor be too niggardly: so shalt thou neither be needy, nor in bondage to thy riches.

Vpon a couetous man riches are lost, and are very pouerty to him: for he is neither the warmer, the better fed, nor the richer for them.

Diogenes Rich men without learning, are called Sheep without golden fleeces.

Charge not thy self with taking of vain goods, sith thou hast so small assurance of thy life.

Plutarch. The miserable rich person, the more that hee encreaseth in riches, the more hee diminisheth in friends, and groweth in enemies to his damage.

Friendship is better than riches.

As the townes wherein men labour, waxe alwayes richer and richer, and such as are bent to idlenesse and pleasure decay daily, and come to vtter desolation: so the goods that be gotten by trauaile, study, and diligence, and so kept, shall continue and increase, but that which is euill gotten, or sodainely wonne, shall euen as sodainly vanish away againe.

Socrates. Like as an arrow that lighteth vpon a stone glanceth away, because the stone wanting softnesse yeeldeth not to receiue it: so the riches that

Fortune

Fortune giveth, not guided with diligence and circumspection, vanisheth away without profit.

The having of riches is not so commodious, Aristotle.
As the departing from them is grievous.

A mans riches are no where so well laid up and safely kept, as in the hands of his friends.

Small expences often used, consume great substance. Seneca.

Hee which giveth riches or glory to a wicked man, giveth wine to him which hath a feber. Aristotle.

As a golden bridle, although it garnish an horse, yet maketh him never the better: so although riches garnish a man, yet can they not make him good. Plato.

Death despiseth all riches and glory, and roleth both the rich and poore folke together. Boëtius

Such as trust in their owne strength or riches, abuse and blaspheme the name of God, which hath not beene unpunished, nor never shall bee in this world, nor in the world to come.

The summe of all.

Sith the perfect riches is suffisance,
He is more rich that's content with poverty,
Than he that hath of treasures abundance,
Which no man may possesse well with surety.
Rich is he that can himselfe satisfie
With fewest things, which be both safe and sure,
There Fortunes gifts are double to endure.

Chap. IIII.

Of Bleſſednesse, and Misery.

Cicero. That man cannot bee truly bleſſed, in whom vertue hath no place.

Thoſe men be truly bleſſed, whom no feare troubleth, no penſivenesse conſumeth, no carnall concupiſcence tormenteth. and thoſe alſo that are not ſoone ſtirred to fooliſhneſſe and gladneſſe.

All things truly belonging to bleſſednesse, doe chiefly conſiſt in the noble vertue of wiſedome.

A man that is wiſe, although hee fall into extreame neceſſity and poverty, yet is he very rich, and greatly bleſſed.

That man which hath ſtrength, beauty, comely perſonage, nimbleneſſe of body, and thereunto likewiſe being added riches, honour, rule, and great glory of this world: yet if he with all theſe bee an unjuſt, intemperate, and fearfull man, and of no capacity, he is not truly bleſſed, but moſt miſerable.

That man is worthily counted bleſſed, to whom nothing can ſeeme ſo intollerable, as to diſcourage him: nor nothing ſo pleaſant as proudly to puffe him up, and make him vain-glorious.

A bleſſed life conſiſteth in the knowledge of things, which we do attaine unto by ſearching out the natures of them, and being once obtained, wee doe contemne all worldly things, and live in ſecurity, which is the quietneſſe of the minde, or to bee void of ungodly care.

Finally, that man is truly bleſſed, to whom it ſhall chance, that once comming to old age he then do attaine unto true wiſedome, and faſten himſelfe in true opinions.

Of

Chap. V.

Of Beginning and Ending.

GOD lacketh beginning and ending. Thales.

The moſt gracious and mighty beginner is God, which in the beginning created the world. Hermes.

Good counſell is the beginning and end of good workes. Zeno.

Begin nothing before thou firſt call for the helpe of God: for God (whoſe power is in all things) giveth moſt proſperous furtherance and finiſhing to ſuch good acts as we doe begin in his Name.

Take good adviſement before thou begin any thing, but when thou haſt begun it, diſpatch it quickly. Ariſtotle.

Begin nothing before thou knoweſt how to finiſh it.

Take good heed at the beginning to what thou granteſt, for after one inconvenience another followeth.

Before any fact bee by man committed, the end is firſt in cogitation, and laſt of all the fact.

Of ſmall faults not hindred at the beginning, oftentimes ſpring mighty miſchiefes.

Not the beginning of things, but the laſt end, muſt declare whether the ſame be well attempted or not. Photius.

Many things at the beginning are counted good, which at the end are known to be evill. Pithagor.

The end of caſuall things in the world, no man doth or may know.

To have made a good beginning, is no ſmall portion of the worke done. Socrates.

In all workes the beginning is the chiefeſt, and the end hardeſt to attaine.

Plutarch. Like as a ſpot ought to be wiped ought at firſt, leſt with long tarrying it ſtaine thorow, and bee worſe to be gotten out: ſo ſhould diſſention be remedied at the firſt, that it grow not unto hatred.

Ariſtotle Like as the ſtroke which a man ſeeth, may bee the better received and defended: ſo the miſchiefe which is known of before, can doe the leſſe harme.

Horace. Stop the beginning, ſo ſhalt thou be ſure,
All doubtfull diſeaſes to ſwage and to cure:
But if thou be careleſſe and ſuffer them braſt,
Too late commeth plaiſter, when all cure is paſt.

Mar. Aur. Like as after the night commeth the dewy morning, and after that commeth the bright Sunne, and after the Sunne commeth a darke cloud, and after raine commeth faire weather, and after that commeth lightning and thunder, and then againe commeth faire weather: even ſo after infancy commeth child-hood, and after child-hood commeth old age, and after old age commeth death, and laſt of all after death, commeth a fearfull hope of a ſure life.

Every man hath a beginning, a middle, and an end.

Plato. Good reſpect and conſideration to the end of things, preſerveth both body and ſoule.

Pacuvius. When the godly ſhall have their full entrance and beginning to everlaſting glory: and make their happy change from mortality to immortalitie: and leave the corruptible droſſe of this life, for treaſures incorruptible: for gold, glory: for ſilver, ſolace without end: for vaine apparell, roabs royall: for earthly houſes, eternall pallaces:

mirth

mirth without meaſure, pleaſure without paine, and felicity endleſſe: then alſo ſhall the end of the wicked bee moſt lamentable: then ſhall haſtily come unto them their juſt reward of vengeance: then ſhall they with the end of this worlds vaine felicity enter into eternall damnation and miſery, then ſhall they cry woe, woe, with endleſſe horrour, for their careleſſe life, and worldly ſecurity.

The ſumme of all.

God, that is moſt glorious, was th' Almighty beginner
Of all that in heaven or earth have their being:
Which was without beginning, he is th' only helper,
And furtherer of good works to come to good ending.
Without counſell and adviſement begin not any thing:
But conſider well the end, and waigh diſcreetly,
What happily preſerveth both ſoule and body.

THE ELEVENTH BOOK.

Chap. I.

Of the Precepts of the Wise.

I Have in this Book (which I divided into two parts) put together the Precepts and Proverbs of Morall Philosophy, and those both of the pithiest and briefest that I thought meet. Because I would have them better waighed and remembred, but specially put in practise: for the following of one good saying, is better than the learning of a thousand.

Solon. WOrship God.
Reverence thy father and mother.
Helpe thy friend.
Hate no man. Maintaine truth.
Sweare not. Obay the lawes.
Think that which is good.
Moderate thine anger. Praise Vertue.
Persecute the evill with extreame hatred.

Thales. Honour thy King. Try thy friends.
Be the selfe-same that thou pretendest.
Abstaine from vice. Love peace.
Desire honour and glory for vertue.
Take heed to thy selfe, and be circumspect.

Deserve

Deserve praise of every body.
Cast whisperers and tale-bearers out of thy company.
Take in good worth whatsoever chanceth.
Be not high-minded. Judge justly.
Be carefull for thy houshold.
Read over good Bookes. Cleo.
Doe good to good people.
Refraine from foule Language.
Bring up in learning thy children that thou lovest best.
Be not suspitious nor jealous.
Vanquish thy parents with sufferance.
Remember them which have done thee good, and forget not their benefits.
Despise not thine underlings.
Desire not other mens goods.
Runne not head-long into doubtfull matters.
Keep thy friends goods as safe as thou wouldest thine owne.
Doe not that to another, which thou thy selfe hatest.
Threaten no body, for that is woman-like.
Be readier to goe to thy friend in time of his misery, than of his prosperity.
Beare no malice.
Use temperance. Fly filthy things. Chilon.
Get thy goods justly. Lose no time.
Use Wisedome. Please the most.
Be well mannered. Suspect nothing.
Hate slander. Be not importunate.
Let not thy tongue runne before thy wit.
Prove not that which thou mayest not atchieve.
Love as if thou wouldest hate, and hate as thou wouldest love shortly after.

Please

Pleaſe every body. Hate violence.

Periander Be alwaies one to thy friend, as well in adverſitie, as in proſperity.

Performe whatſoever thou promiſe.

Keepe cloſe thy miſfortune, leſt thine enemy rejoyce at it.

Sticke to the truth. Abſtaine from vice.

Doe that which is rightfull and juſt.

Give place to thy betters, and to thine elders.

Abſtaine from ſwearing. Follow vertue.

Moderate thy luſts and affections.

Prayſe honeſt things. Hate debate.

Be mercifull to the penitent.

Inſtruct thy children. Requite benefits.

Enhaunt wiſe mens company.

Eſteeme greatly good men. Fly rebuke.

Heare that which unto thee belongeth.

Be envious to no man. Anſwere aptly.

Doe nothing that may repent thee.

Honour them that have deſerved honour.

Be faire ſpoken. Feare the officers.

Maintaine concord. Flatter not.

When thou doſt amiſſe, take better counſaile.

Truſt not to the time. Hope well.

Be ſerviceable to every body.

Take good heed to thy ſelfe.

Reverence thine elders with obedience.

Fight and die for thy country.

Mourne not for every thing, for that will ſhorten thy life.

Get a witty woman to thy wife, and ſhe ſhall bring thee forth wiſe children.

Live and hope, as if thou ſhouldeſt die immediately.

Spare as though thou wert immortall.

Hate

Hate pride and vaine-glory.
Swell not in wealth. Seale up secrets.
Tarry alwayes for a convenient time.
Give liberally for thy profit.
Doe no man wrong. Avoid griefe.
Mock not the dead. Use thy friends,
Give blamelesse counsaile, and comfort thy friends. Bias.
Behold thy selfe in a looking-glasse, and if thou appeare beautifull, doe such things as become thy beauty: but if thou seeme foule, then performe with good manners the beauty that thy face lacketh.
Talke no evill of God, but search diligently to know what he is.
Heare much, but speake little.
First understand, then speake.
Praise not the unworthy because of his riches.
Get by perswasion, and not by violence.
Get thee soberneſſe in thy youth, and wisedome in thine age.
Tell not abroad what thou intendest to doe: for if thou speed not, thou shalt be mocked. Plutarch.
Pay thy debts. Revile not thy friend.
Rule thy wife. Be not slothfull.
If thy fellow hurt thee in small things, suffer it, and be as bold with him.
Take not thine enemy for thy friend, nor thy friend for thine enemy.
Be not judge between thy friends.
Strive not with thy father and mother, though thou saiest the truth.
Rejoyce not at any mans misfortune. Hermes.
Let thy minde rule thy tongue.
Be obedient to the Law. Heare gladly.

Attempt

Attempt nothing above thy strength.

Be not hasty to speake, nor slow to heare.

Wish not the things which thou mayst not obtaine.

Above and before all things worship God.

Reverence thine elders.

Refraine thy lusts. Breake up hatred.

Be obedient unto thy King, and worship those that be in authority under him.

Love God and truth, and so shalt thou save thy soule.

Envie not though an evil man prosper, for surely his end shall not be good.

Be satisfied with little, and it will increase and multiply.

Trust not to the time, for it deceiveth suddenly them that trust therein.

Upbraid no man with misery.

Marry thy match.

Take good advisement or thou begin anything, but when thou hast begun, dispatch it quickly.

Plutarch. Before thou goe from home, devise with thy self what thou wilt doe abroad: and when thou art come home againe, remember what thou hast done abroad.

Philetas. Neither flatter nor hide thy wisedome before strangers.

Be not proud in prosperitie, neither despaire in adversitie.

In prosperitie beware, and in adversitie hope for better fortune.

Learne by other mens vices, how filthy thine owne are.

Doe not that thy selfe, which thou dispraisest in another.

Cover

Covet not to waxe rich thzough deceit. Ariſtotle

Looke what thanks thou rendzeſt to thy Parents, and look foz the like again of thy childzen.

Rule not, except thou haſt firſt learned to obey.

Yeeld unto reaſon. Fly evill company.

Slander not them that be dead.

Pzepare thee ſuch Riches, as when the ſhip is bzoken, may ſwim and eſcape with their maſter.

Learne ſuch things while thou art a child, as Plato.
may pzofit thee when thou art a man.

Endeavour thy ſelfe to doe ſo well, that others may enby thee therefoze.

Spend not too outragiouſly, noz bee too niggardly: ſo ſhalt thou neither be needy, noz in bondage to thy riches.

Be patient in tribulation, and giue no man cauſe Hermes.
to ſpeake evill of thee.

Looke well to the ſafegard of thine owne body.

Know thy ſelfe, ſo ſhall no flatterer beguile thee. Seneca.

Be vertuous and liberall, ſo ſhalt thou either ſtop the ſlanderers mouth, oz elſe the eares of them that heare them.

Meddle not with that wherewith thou haſt Xenoph.
nought to doe.

If thou haſt well done, thanke God: if otherwiſe, repent, and aſke him fozgiuenеſſe.

Deſire God at the beginning of thy wozkes, that thou mayeſt by his helpe bzing them to good concluſion.

Walke not in the way of hatred.

Doe not what thou wouldeſt, but what thou Ariſtotle
ſhouldeſt.

Pzaiſe not a man, except he be pzaiſe-wozthy.

If thou wilt cozrect any man, doe it rather with gentleneſſe, than with violent extremities.

Uſe

Socrates. Vſe meaſure in all things.

When thou talkeſt with a ſtranger, be not too full of communication, till thou knoweſt whether he be better learned than thou, and if hee be not, ſpeake thou the boldlier, elſe be quiet and learne of him.

Socrates. Give thy wife no power ouer thee, for if thou ſuffer her to day to tread upon thy foot, ſhe will to morrow tread upon thy head.

Fixe thy will to doe juſtly, and ſee thou ſweare not.

Haunt not too much thy friends houſe, for that engendreth no great loue: nor bee too long from thence, for that engendreth hate, but uſe a mean in all things.

Ariſtotle. Trouble not thy ſelfe with worldly carefulneſſe, but reſemble the Birds of the ayre, which in the morning ſeeke their food but onely for that day.

Doubt them whom thou knoweſt, and truſt not them whom thou knoweſt not.

Wander not by night, nor by darke.

Labour not to enforme him, that is without reaſon, for ſo ſhalt thou make him thine enemy.

Vſe no womans company, except neceſſity compell thee.

Eſteeme him as much that teacheth thee one word of wiſedome, as if he gaue thee gold.

Sweare not for any matter of aduantage.

Seneca. Affirme nothing before thou knoweſt how to finiſh it.

Plato. Be not haſty, angry, nor wrathfull, for they be the conditions of a foole.

Refraine from vice, for vertue is a precious garment,

Meaſure

Measure thy pathes, and goe the right way, so shalt thou goe safely.

Refraine from Covetousnesse, and thine estate shall prosper.

Use Justice, and thou shalt bee both beloved and feared.

If thou wilt dispraise him whom thou hatest, shew not that thou art his enemy.

Take heed to the meat that a jealous woman giveth thee. Hermes.

Let neither thy beauty, thy youth, nor thy health deceive thee.

Breake not the Lawes that are made for the wealth of thy country.

Apply thy minde to vertue, and thou shalt bee saved.

Praise nothing that is not commendable: nor dispraise any thing that is praise-worthy.

Travaile not much for that which will lightly perish. Plato.

Ensue the vertues of thy good Ancestours.

Array thy self with justice, and cloath thee with chastity: so shalt thou be happy, and thy workes prosper. Seneca.

Enforce thy selfe to get wisedoms and science, by which thou mayst direct both thy Soule and body.

Endeavour thy selfe to keep the law, that God may be pleased with thee. Pithagor.

Covet not thy frends riches, lest thou be despised therefore.

Reprove not any man in his wrath, for then thou mayst not rule him. Hermes.

Rejoyce not at another mans misfortune, but take heed by him that the like chance not to thee.

Stablish

Stablish thy wit both on thy right hand, and on thy left, and thou shalt be free.

Socrates Give to the good, and he will requite it, but give to the evill disposed, and he will aske more.

Be not slack to recompence them that have done for thee.

Thinke first, then speake, and last fulfill.

Accustome not thy selfe to be suddenly moved, for it will turne to thy displeasure.

Pithagor. If thou intendest to doe any good, tarry not till to morrow, for thou knowst not what may chance thee this night.

Aristotle. If thou feelest thy selfe more true to thy King than many other, and hast also lesse wages of him than they, yet complain not, for thine will continue and so will not theirs.

Diogenes. If any man envie thee, or lay evill of thee, let not thereby, and thou shalt disappoint him of his purpose.

Forget not to give thanks to them that instruct thee in Learning, nor challenge to thy selfe the praise of other mens inventions.

Socrates Love all men, and be subject to all Lawes, but obey God more than men.

Plato. If thou wilt bee counted valiant, let neither chance nor griefe overcome thee.

Give good eare to the aged, for hee can teach thee of thy life to come.

Flie lecherous lusts as thou wouldest a furious Lord.

Attempt not two things at once, for the one will hinder the other.

Aristot. Let no covetous man have any rule over thee, nor yeeld thy selfe subject to covetousnesse: for the covetous man will defraud thee of thy goods, and

covetousnesse

covetousnesse will defraud thee of thy soule.

Receive not the gifts that an evill disposed man doth proffer.

Be sober and chast among yong folks, that they may learne of thee, and among old that thou mayst learne of them. Plato.

Order thy wife as thou wouldest thy kinsfolk. Seneca.

Apply thy selfe so now in vertue, that in the time to come thou mayst therefore be praysed. Plato.

Thinke that the weakest of thine enemies is stronger than thou.

Bee not ashamed to do justice, for all that is done without it is tyranny.

Fortifie thy soule with good workes, and flie from covetousnesse.

If thou intendest not to do good, yet at least refraine from doing evill.

Give not thy selfe much to pleasure and ease, for if thou usest thy selfe thereto, thou shalt not be able to sustaine the adversity that may afterwards chance to thee. Aristotle.

Endeavour thy selfe in thy youth to learne, though it be painfull: for it is lesse paine for a man to learne in his youth, than in his age to be unlearned.

When thou art weary of study, sport thy selfe with reading of good stories.

Covet not to have thy businesse hastily done, but rather desire that it may be well done.

Rejoyce without great laughter.

Desire not to be wise in words, but in workes: for wisedome of words wasteth with the world, but workes wrought by wisdome, increase into the world to come.

If thou doubtest of any thing, aske counsell

of wise men: and be not angry although they reprove thee.

Worship good men, so shalt thou obtain the peoples favour.

Diogenes. Keepe no company with him that knoweth not himselfe.

Be not like the Woulter that casteth out the flowre and keepeth in the bran.

Commit the governance of people neither to a childe, nor to a foole, nor a covetous, nor unto any hasty person, that is desirous of revengement.

Plato. If thou desirest to be good, endeavour thy selfe to learn to know, and to follow truth: for he that is ignorant therein, and will not learne, cannot be good.

Aristotle. Keep a measure in thy communication: for if thou bee too briefe, thou shalt not be well understood: and if thou be too long, thou shalt not be well borne in minde.

To him that is full of questions, give no answere at all.

Pithagor. Use examples, that such as thou teachest may understand thee the better.

Aristotle. Reason not with him that will deny the principall truth

Take good heed at the beginning to what thou grantest: for after one inconvenience another followeth.

Seneca. If thou desirest to have delight without sorrow, apply thy minde to study wisedome.

Marry a yong Maid, that thou mayst teach her good manners.

Keepe company with them that may make thee better.

Bee bound vnto wisdome that thou maist obtaine the true libertie.

Loue if thou wilt be loued.

So talke with men as if God saw thee.

So talke with God, as if men heard thee.

Feare followeth hope, wherefore if thou wilt not feare, hope not.

Desire not to dwell nigh a rich man, for that wil make thee couetous.

Eschew anger, though not for wisdomes sake, yet for bodily health.

If thou desirest to be quiet minded, thou must either bee a poore man indeed, or else like a poore man.

Take no thought to liue long, but to liue well.

Forasmuch as thou art not certaine in what place death abideth thee, bee thou ready prepared in each place to meet him.

Praise a man for that which may neither bee giuen him, nor taken away from him: which is not his faire house, his goodly garments, nor his great household, but his wit and perfect reason.

Labour not for a great number of bookes, but for the goodnesse of them.

Vse thine eares more than thy tongue.

Desire nothing, that thou wouldest deny if it were asked thee.

Whatsoeuer thou wilt speake, before thou shew it to another, shew it secretly to thy selfe. Seneca.

Whatsoeuer thou wilt haue kept secret, shew it vnto no body.

Search forth the cause of euery deed.

Let not thy thoughts depart from the truth.

Promise with consideration, & performe faithfully.

Prayse little, but dispraysse lesse.

Let not the authority of the speaker perswade thee, nor regard thou his person that speaketh, but marke well what is spoken.

Performe more fully than thou hast promised.

Such things as thou hast, use as thine own, and keepe them not as if they were another bodies.

Be gentle and loving to every body, flatter none, be familiar with few, be indifferent & equall towards every man, be slow to wrath, swift to mercy and pitty, be constant and patient in adversity, and in prosperity, wary and lowly.

Worship gentlenesse, hate all cruelty.

Fly and eschew thine own vices, and be not curious to search out other mens.

Be not busie to upbrayd men with their faults, for so shalt thou be hated of every body.

Somtime among earnest things use merry conceits, but measurably.

Live with thine underlings as thou wouldest thy betters should live with thee, and do to all men, as thou wouldest be done by.

Think not thy selfe to be that which thou art not, nor seeme greater than thou art indeed.

Think all things may bee suffered save filthinesse and vice.

Eate rather for hunger, than for pleasure or delight.

Bee apt to learne wisdome, and diligent to teach it.

Be merry without laughter.

Anacharsis Charm thy tongue, thy belly, and thy privities.

Thou shalt be loved of God, if thou do good to all men, and hurt no body.

Beleeve

Beleeve not him that saith he loveth truth, and followeth it not.

See that thy gifts be according to thine ability: Solon.
for if they be too big, thou shalt be thought a waster: and againe, if they be too small, thou shalt be thought a niggard.

Let thy gifts be such as he to whom thou givest them doth delight in.

Give no vaine and unmeet gifts, as armour to Seneca.
women, books to plowmen, or nets to a student.

Give to the needy, yet so that thou need not thy selfe.

Succour them that perish, yet so that thou thy selfe perish not thereby.

If thou bestowest a benefit, keepe it secret: but if thou receivest any, publish it abroad.

Speake not to him that will not heare, for so thou shalt but vex him.

Give at the first asking, for it is not freely gi- that is often craved.

Boast not thy selfe of that which is another mans.

Blame not nature, for shee doth for every man alike.

If thou wilt praise any man because hee is a gentleman, praise his parents also: if thou praise him for his riches, that appertaineth to Fortune: if for his strength, remember that sicknesse will make him weake: if for swiftnesse of foot, remember that age will take it away: if for his beauty, it will soone vanish. But if thou wilt praise him for manners and learning, then praise thou him as much as appertaineth to man, for that is his own, which neither commeth by heritage, nor altereth with fortune or age, but is alwayes one.

Socrates. Fly the company of a Lyer: but if thou must needs keepe company with him, beware that in any case thou beleeue him not.

Giue part of thy goods to the needy, so shall God increase them.

Sow good workes, and thou shalt reape the flowers of ioy and gladnesse.

Boast not of thy good deeds, lest thine euill bee also laid to thy charge.

Company not with him that knoweth not himselfe.

Be not ashamed to heare the truth, of whomsoeuer it be: for truth is so noble of it selfe, that it maketh them honourable that pronounce it.

If thou hast not so much power as to refraine thine ire, yet dissemble it, and keep it secret, and so by little and little forget it.

Pithagor. Honour wisdome, and deny it not to them that would learne it, but shew it not to them that dispraise it.

Sow not the Sea fields.

Isocrates. Giue not too light credence to a mans words, nor laugh thou them to scorne: for the one is the property of a foole, and the other the condition of a mad man.

Think not such things honest to bee spoken, that are filthy to be done.

Accustome not thy selfe to be heauy and sad, for if thou dost, thou shalt be thought fierce: yet bee thought-full, for that is a token of a prudent man.

So do all things, as if euery man should know them, yet keep them close awhile, and at length discouer them.

Learne diligently the goodnesse that is taught thee

thee: it is as great a shame for a man not to learne the good doctrine that is taught him, as to refuse a gift proffered him of a friend.

Let it not greeue thee to take paines to go to learne of a cunning man: for it were great shame for young men not to trauell a little by land to increase their knowledge, since Merchants saile so farre by Sea to augment their riches.

Bee gentle in thy behauiour, and familiar in communication: for it belongeth to gentlenesse to salute gladly them that we meet, and in familiaritie to talke gently and friendly with them.

Behaue thy selfe gently to euery body, so shalt thou make the good thy friends, and keepe the bad from being thine enemies.

Vse thy selfe to labour by thine owne accord, that if it chance thee to bee compelled thereto, thou mayst the better away with it.

Performe thy promise as iustly as thou woudest pay thy debts: for a man ought to bee more faithfull than his Oath.

For two causes if thou bee constrained, thou mayst sweare, as to discharge thy selfe from any great offence, or to saue chiefe friends from great danger. But for money thou shalt not sweare any Oath: for if thou doest, thou shalt of some bee thought forswome, and of others to bee desirous of money.

Thinke it a great shame to bee ouercome with thy frieuds benefits, and with the iniury of thine enemies.

Allow them for thy friends, that be as glad for thy prosperitie, as they seeme sorrowfull for thy misfortune: for there be many that lament a mans misery, that would enuy to see him prosper.

If thou doſt good to the evill, it ſhall happen to thee as it doth to them that feed other mens dogs, which barke as well at their feeder as at any other ſtranger.

Pithagor. Do not ſuch things thy ſelfe as thou wouldeſt diſpraiſe in another.

Enforce thy ſelfe to reſtraine thine evill luſts, and follow the good: for the good mortifieth and deſtroyeth the evill.

Socrates. Speak alwayes of God, and God will alwayes put good words in thy mouth.

Set thine own works alwayes before thine eyes, and caſt other mens behinde thy back.

Fix not thy minde upon worldly pleaſure, nor truſt to the world, for it deceiveth all that put their truſt therein.

Be content with little, and covet not another mans goods.

Be ſober in thy living, and repleniſh thine heart with wiſdome.

Dread God, and keep thy ſelfe from vain glory.

Mock not another man for his miſery, but take heed by him how to avoyd the like miſfortune.

Let no man perſwade thee by flattery to do any evill, nor to beleeve otherwiſe of thy ſelfe than thou art indeed.

Receive patiently the words of correction, although they ſeeme grievous.

Hermes. Feare the vengeance of God as much as thou mayſt, and conſider the greatneſſe of his puiſſance and might.

Beware of ſpies and tale-bearers.

Socrates. Tell nothing to him that will not beleeve thee, nor demand not any thing which thou knoweſt will not be granted.

Feare

Feare God above all things, for that is right-full and profitable: and so order thy selfe, that thy thoughts and words be always of him: for speaking & thinking of God surmounts so much all other words and thoughts, as God himselfe surmounteth all other creatures, and therefore men ought to obey him, though they should bee constrained to the contrary.

Make thy prayers perfect in the sight of God, for prayer is like a ship in the sea, which if it be good, saveth all therein, but if it be nought, suffereth them to perish.

Pray not to God to give thee sufficient, for that hee will give to each man unasked: but pray that thou mayst be contented and satisfied with that which he giveth thee. Plutarch.

Beleeve not him that telleth thee a lie by another body, for he will in like manner make a lie of thee to another man.

If thou desire to be beloved of every body, salute each man gladly, be liberall in giving, and thankfull in receiving. Forget thine anger lightly, and desire not to be revenged.

If thou desirest to continue long with another man, strive to instruct him well in good manners.

Looke well to thy selfe, that the reyne of thy youth, and liberty of thine high estate cause thee not to commit vice. Mar. Aur.

It is a point of great folly, well to know other men, and not to know himselfe.

Bee not proud in wisdome, in strength, nor in riches: it is only God that is wise, puissant, and full of felicity.

Trust rather in wisdome and prowesse, than in Alex. Sev.

in vnstable Fortune. And desire victory for renowme and honour, rather than for mony and corrupt treasure.

Tholom. Neuer open the gates to flatterers and dissemblers, nor listen with thine eares to Murtherers.

Arfasides. Neuer choose the rich tyrant, nor abhorre the poore iust man. Neuer deny Iustice to a poore man for his pouerty, nor pardon a rich man for his great riches. Neuer giue for reward, nor do good for affection, nor giue correction only for punishment. Neuer leaue wickednes vnchastised, nor goodnes without reward. Neuer deny iustice to them that demand it, nor mercy to them that desire it. Neuer correct for anger, nor promise rewards in thy mirth. Neuer commit euill for malice, nor villany for auarice. Labour alwaies to be beloued of them that bee good, and to bee dreaded and feared of them that bee euill. Finally bee thou fauourable vnto the poore, who can doe but little, and thou shalt bee fauoured of GOD, who is able to do much.

When thou arisest in the morning, determine so to passe the day following, as though at night a graue should be thy bed.

Let the feeding and apparelling of thy body, bee altogether referred to health and strength, and not to voluptuousnesse.

If wee will consider what an excellency & dignity there is in our nature, wee shall quickly perceiue how foule a thing it is to ouerflow in riot, and to liue delitiously and wantonly: and on the contrary, how honest a thing it is to lead our liues warily, chastly, and soberly.

Riot to euery age is reprochfull, but for an old man most shamefull.

At

At thy down lying and uprising, at thy sport- Mar. Aur.
ing, eating, and banketting, be mindefull of God, be thankfull unto him and remember his benefits not only towards thy selfe, but also towards all mankinde, even throughout all the world.

And whatsoever thou takest in hand, thinke Seneca.
with thy selfe that before thou end it, death may suppresse thee.

Hee that will have glory in this life, and after Plato.
death be beloved of many, and feared of all, let him be vertuous in doing good works, and deceive no man with vaine words.

Cap. II.

Proverbs and sayings of the wise.

THe evils to come, may with wisdome and Pontanus.
knowledge be banquished and eschewed.

That City is safe whose dignities are well be-
stowed.

Bribery used in a city, engendreth evill man-
ners, by meanes whereof both faith and friendship are little set by.

A good City should care more for vertue than for people.

The weale publick in the estimation thereof, Alex. Sev.
ought to be preferred before the materiall City, as much as the life of men, and the renown of vertue be of more value than the stones and timber, wherewith the wals and houses are builded.

A City is not a place builded with houses, and *What a City is.*
environed with wals, but it is a company which have sufficient living, and is gathered together to live well, to the example of others. And therefore the assembly of vertuous people, and the wealth of the City maketh the City.

The

Mar. Aur. The great cities full of good inhabitants ought to be prayſed, and not the great buildings.

He is not to be accounted ſtrong that cannot away with labour.

Reſt muſt needs be pleaſant, for it is the medicine of all the diſeaſes that are in labour.

Ouid. That thing cannot long endure, that wanteth his naturall kinde of reſt.

As the body being alwayes oppreſſed with labour, loſeth his ſtrength, and ſo periſheth: ſo the minde of man, oppreſſed with cares and pleaſures of this world, loſeth the force, luſt, and deſire which ſhee had to the reſt of eternall life to come.

It is a ſigne of a mighty and noble courage, to ſet little by great and waighty things.

Mar. Aur. Though every new chance cauſeth preſently new thoughts, yet thereby commeth more cauſe of ſtedfaſtneſſe in the time to come.

Seneca. He is very valiant, who never rejoyceth much, nor ſorroweth out of meaſure.

Plato. That which a man hath accuſtomed long time, ſeemeth pleaſant, although indeed it be painfull.

It is as difficult to breake cuſtome long uſed, as to change or alter nature.

Cuſtome is as it were another nature.

Manners are more requiſite in a childe, than playing upon inſtruments, or any other kinde of vaine pleaſures.

Ariſtotle. Man is the meaſure of all things.

Exerciſe either hurteth or profiteth nothing.

Muſick is good to refreſh the minde, to paſſe the time, and to help pronunciation, and therefore of children ought to be learned.

When

When a man doubteth of doubtfull things, and is assured of them that be evident, it is a signe of good understanding.

Much running maketh great weariness. Plato.

He findeth fetters that findeth benefits. Mar. Aur.

Our custome is to receive forthwith and merily, and to give slowly, with evill will and repentance.

He is as much a theefe that robbeth privily, as he that stealeth openly.

Such as bee borne deafe and blinde have their inward parts the more perfect.

There is no greater victory than for a man to vanquish himselfe.

He that neglecteth wife and children, deprived himselfe of immortality.

When should rather be drawn by the eares, than by the cloakes, that is, by perswasion, and not by violence. Chilon.

Where sensuality raigneth, reason taketh no place.

Peace and concord cannot long time endure among those who know not to whom honour and reverence is due: for whereas all men be a like, there is neither wealth nor vertue, but contention and hatred, the ground of all miseries there raigneth. Iustinus.

Of all things in this life pertaining to mans commodity, of what nature or condition soever they be, none is more excellent and worthy to bee had in estimation and honour, than the vertue of peace, which of all men ought to be commended and sought for. Alex. Sev

The great signe and strong piller of peace is, to put away the perturbers of peace.

A Citie cannot prosper, when an Oxe is sold for lesse than a Fish.

Much babling is a signe of small knowledge

He that helpeth the euill, hurteth the good.

Hope of reward maketh paine seeme pleasant.

Experience is a good chastisement.

Demosth. It is better to seeke and not to finde, than to finde and not to profit.

Hee hath helpes in aduersitie, that lendeth in prosperitie.

Little things by concord increase, and great things by discord decrease.

Alex. Sev. Without harmony nothing is seemely or pleasant, and by concord or discord publick weales do stand or fall.

A mans life doth neuer returne thither againe, from whence it departeth.

A slife once lost neuer turneth: so if a man lose once his fidelitie and credit, hee shall neuer get it againe.

Beare hard things, that thou maist beare easie things the lighter.

Beare incommodity, to the intent thou maist carrie away commoditie.

A graue minde hath no wauering sentence

He is happy whom other mens perils maketh wary.

Hermes. A foole knoweth the thing done: but a wise man man considereth things before they come to passe.

Tullius. A discommoditie well couched, ought not to bee stirred.

In deeds done three things are to be noted, first in acknowledging things well done, not onely to reioyce in them, but also to follow them: the second is in sad things and heauie, to bee sad and sorry

sorry for them: the third is, in peruerse acts to beware and eschew them.

Dissemble with dissemblers, if singlenesse will not take place. Xenoph.

There is an alteration of all things. Salust.

There is nothing among men perpetuall, nor nothing stable, but all things passe and repasse, euen like vnto the ebbing and flowing of the sea.

The law which commandeth to bee borne and to dy is generall

Counterfeited things will soon returne to their owne nature.

Diuers conditions can neuer ioyne hearts in a feruent affection. Alex. Sev

Riotous liuing and pouertie cannot bee coupled together.

The end of a riotous liuer and prodigall spender is commonly beggery.

Hee that looketh for profit, must not fly from labour.

Continuance of time begetteth prudence. Aristotle.

Leasure keepeth vs that we do nothing rashly.

When that thing cannot bee done which thou wouldest, seeke and compasse that thou knowest may be brought to passe.

Dig not fire with a sword, labour not in vaine, nor goe about the thing which in no wise can bee brought to passe. Pirhagor.

Cleane keeping of the body (delicate nicenesse of meates and drinkes laid apart) doth greatly both maintaine the health of the body, and much comfort the wit.

The fairest body is nothing else but a dunghill couered with white and purple. Tullius.

Refuse the familiaritie and acquaintance of him

him whose company thou seest honest men eschew.

Periander. Nothing is profitable that is not honest.

Time is the most precious and costly thing that can be spent.

Time is glorious to him that gloriously spendeth it, but that time is accursed that is wickedly spent and passeth over in sluggish ignorance, without any profit.

It availeth much to all estates, and specially to Princes, and such as be in authority, to reade Histories, wherein they may learne to beware, foresee, and avoyd all such inconveniences as they shall there read, and understand oftentimes to chance in such Common-wealths as are viciously and corruptly governed: for the same chances will happen in their common-wealths, if they be in like manner corruptly governed, albeit the persons be changed.

Thucidi. Histories are treasures which ought never to be out of our hands, that being thereby ayded, we may the more commodiously and with speed handle the like businesses and chances in the Common-wealth, forasmuch as the like chances oftentimes happen.

Examples are to be found in Histories convenient for every man privatly in his degree: as the obedience of subjects due unto Magistrates, and such as be in authority: and that they never escaped unpunished who disobeyed and rebelled against them.

Alex. Sev. As in every Art patternes are given to be followed: even so in Histories are painted before our eyes the examples of all kinds of Vertues.

While power with pleasures getteth great acquaintance

acquaintance, vertue is unknowne, and in the Court friendleſſe.

Contempt is a thing intolerable, forasmuch as no man can thinke himſelfe ſo vile that hee ought to be deſpiſed.

Many labour to deliver themſelves from contempt, but there be moe that ſtudy to be revenged thereof.

The ruſticall and rude people (as experience teacheth) are commonly prompt to injuries, murmuring at Juſtice, grudging at labours, deſirous of pleaſures, and ingratefull for benefits. If a man be familiar and homely with them, hee ſhall alwayes finde them churliſh and ſturdy. If hee do change his coppie, and become towards them more ſtrange of countenance, more rare in ſpeaking, more ſlow in pardoning, or more quick in revenging, they without weighing their due deſert, or confeſſing their beaſtly folly, ſwell up in pride, kindle diſdaine, ſtirre up ſtrifes, awake miſchiefes, and in ſuch wiſe worke their intent, that in the end (by due Juſtice) they themſelves ſuſtaine the griefe of that by which moſt maliciouſly and beaſtly they ſought for to diſquiet others.

Where there is ſuſpition, there the life is unpleaſant. Seneca.

With great perill is that kept that is deſired of many.

Their lives be nought, who think they ſhall live ever.

There is but one way to go ſurely, that is, for a man to ſet little by worldly things, and to hold himſelfe only ſufficiently contented with honeſty.

There is no griefe in lacking, but where there is inordinate desire in having.

Tullius. Ambition and striving for worldly honour and promotion, is a very miserable thing, short of continuance, and hasteneth an evill end.

The eye cannot offend if the minde could rule the eye.

Mar.Aur. Every lightnesse done in youth breaketh down a slope of the defence of our life.

When the vicious man is laid in his grave, his wickednesse is ended, and hee cannot bee corrected.

Hee deserveth great chastisement that with fearfull hardinesse (as a foole) putteth himselfe into high and difficult things, with hasty and sodaine counsell.

He seldome perisheth by falling that before feareth to fall.

A good Captaine ordereth his men better by keeping them from doing evill, than by grievous and sore chastisement.

Tullius. In a Captaine or Leader of an Army, there ought to be these foure things, that is, knowledge in warre, valiantnesse, authority, and worldly wealth.

Fame cannot profit the wicked, nor infamy hurt the good.

Prolom. A good fame even in darknesse loseth not her beauty and renowme.

Infamy alwaies ensueth arroganey.

Danger commeth soonest, when it is least thought upon.

Val.Max. There is no end appointed unto the study of wisdome in this world, for life and it must end together.

There

There are two things that alwayes ought to bee in a mans remembrance during his life: that is to say, how he may think well, and how he may do well. Quin. Cu.

They that trust much to their friends, know not how shortly teares be dryed up.

Good debtors oftentimes spared, become evill payers, and small injuries oftentimes pardoned maketh of neighbours pernicious enemies. Alex. Sev.

The deepnesse of good will ought to bee won with the deepenesse of the heart, some with gifts, some with words, some with promises, and some, with favours. Thales.

Vaine men with vaine words shew and declare their vaine pleasures.

The nature of man is such, that it most lusteth after the thing which is most forbidden.

Man can better suffer to be denied than to be deceived. Seneca.

Doctrine is of such puissance, that in good men it is an armour to vertue: but to vicious and corrupt persons a spur to do mischife. Galatius.

Contention, emulation, backbiting, and vaine desire of glory must be eschewed.

That man ought to be reputed good, that is alway well occupied, and the idle man without further inquiry ought to be condemned as nought.

It is an infallible rule, that he that is given to exercises is a vertuous man, and he that is given to loytering and idlenesse, is a vicious person.

No man of what condition soever he be, except he have some one thing or other in ordinary exercise, shall have his body lusty and his spirit quick, but shall be cloyed in all things, and wander from street to street like a bagabond.

Tullius. As a corne field bee it never so fertile, will not be yet fruitfull except it be tilled, no more will a wit be ready bee it never so prompt, except it bee exercised.

A good mind never assenteth or lendeth his service to him that erreth from the path-way of good manners,

Hee that hath good hands, must needs have good customes.

All things that are desired of men are attained by travell, sustained with thought, and parted from with much griefe and great disquietnesse of minde.

Tullius. We are not so brought up by nature, that we should seeme to be made for mirth and solace, but rather for gravity, or some serious or waighty studies.

Alex. Sev. Where a man in a common-wealth hath many matters of sundry effects to order, it fareth with him as it doth with a mans stomack: for the stomack receiveth meats divers in qualities and effects, which altogether cannot be by one mans nature duly concocted and digested.

Hee that is perfectly wise, sporteth in this world with travels, and in travelling in books is his rest.

The more thou transportest thy selfe for things corporall and earthly, unto things celestiall and heavenly, the more perfect and godly life shalt thou lead.

Bodily works bee unsavory, except thou have sauce from the heart.

Hee is a double offender, which taketh the name of God in vaine, and deceiveth his neighbour.

The

The punishment of perjury, by Gods Law is death, by mans Law perpetuall infamy. Tullius,

The practise of usury is utterly repugnant against all humanity, charity, and naturall benevolence, which ought to be among people that do live in mutuall concord: but most specially among them which live under one obedience, and under one Law of Policy.

Gain with an evill name is dammage and losse.

There is no greater paine, than when the heart is kept back from that which it longeth sore to have.

Prefer dammage before filthy lucre.

After the unlawfull getting by fathers, there followeth a just losse by their children.

A false and upbraiding reproach, is a malicious lie. Mar. Aur,

The Heires mourning is under a vilour a laughing, for he bewaileth the death of his Ancestour in outward semblance, but inwardly he laugheth.

The outward things which the eye of man only beholdeth, are but weake and uncertaine tokens of the inward secrets.

Such as procure and privily seeke the death of man, the Law punisheth cruelly Iustinus,

Nothing availeth the malice of Tyrants against innocents and good men, where the Almighty God will not have them perish. Alex. Sev.

It is oftentimes proved that they who desire the destruction of others, procure their owne death.

Tyranny in Princes ought ever to be had in extreme detestation.

If thou mayst not cleerely escape out of perill,

choose rather to die honestly, than live shamefully.

It is honourable to die for thy Country.

Great Cities full of good Inhabitants ought to be praised, and not the great and gorgeous buildings.

Tullius. Self-love sometime so bindeth the senses of many, that they not well weighing what they be of themselves, but rather vainly flattering themselves, do conceive such opinions of themselves that they think all men should worthily glory in them. Whereof innumerable offences do spring and flow forth, when men puft up with opinions be shamefully scorned, and wrapped in foolish errours.

Mar. Aur. It is a great shame to say, and no lesse infamy to go about to make the travels of ancients in times past, now in these dayes to bee turned into follies.

Socrates. Perfect felicity is the use of vertue.

It is better to die a wise and vertuous man among godly and wise men, than to live vitiously in ignorance among the common sort of men.

It is a thing consonant to reason, that they that bee good among so many evill as bee in this life, should bee greatly honoured with God after their death.

Plinius. One day deemeth another, but the last day giveth just judgement of all that is past.

Mar. Aur. As we are set in divers pleasures by our vice, so we fall hourely into divers miseries, and are noted to our great infamy and shame.

Wee see God divers times to divers persons forbeare divers sins, a great while, but at last unawares we have seene them all chastised with one only punishment.

Men

Men among whom we bee borne, bee of so evill disposition: the World with whom wee live, so fierce and cruell: and the gliding Serpent Fortune so full of poyson that they hurt us with their feet, bite us with their teeth, scratch us with their nailes, and so swell us with their poyson, that the passing of this life is nothing but the suffering of death.

Helpe from GOD is not only gotten with Prayers, but also by vigilant study, diligent exe- Salust.
cuting, and by wise counselling, all things other-whiles come well to passe.

THE TWELFTH BOOK.

Divers manners of pithy Meeters, Proverbs, and Semblables: wherein chiefly consisteth mans happy life in this World.

My friend the things that do attaine,
The happy life, be these I finde:
The riches left, not got with paine,
The fruitful ground the quiet mind:
The equall friend, no grudge nor strife,
No charge of rule nor governance:
Without disease the healthy life,
The houshold of continuance;
The diet meane, no dainty fare,
Wisdome joyn'd with simplenesse:
The night discharged of all care,
Where wine the wit doth not oppresse,
The faithfull Wife without debate,
Such sleeps as may beguile the night:
Content thy selfe with thine estate,
Neither wish death, nor feare his might.

Pithagoras.

When a reasonable soule from vertue flieth,
It waxeth beast-like, and naturally dieth.
For as the Soule giveth life to the Corse,
So Justice in the soule is cause of lively force.

Plato.

To such as custome divine meditation,
This life is a thing of small reputation.

Hermes.

Hermes.

Luſt, pleaſure, and worldly vanities
Do cauſe the ſoule all Vertues to deſpiſe.

Ariſtotle.

Bleſſed is the ſoule which doth not tranſgreſſe
Her Makers Lawes through worldly filthineſſe:
But alwayes mindfull of his bleſſed eſtate,
Contemnes the world, and ſinfull luſt doth hate.

Pithagoras.

He is not wiſe who knowing he muſt hence,
In worldly building maketh great expence:
But he that buildeth for the world to come
Is wiſe, expend he never ſo great a ſumme.

Thales.

He that moſt dreadeth to breake Gods beheſt,
Is he that loveth and ſerveth him beſt.

Ariſtotle.

He that loveth the world hath travell and care,
But he that hateth hath quiet and welfare:
Who ſo then deſireth to live moſt at reſt,
Muſt moſt flie the world, and meddle with it leaſt.

Pithagoras.

This worldly wealth that men ſo much deſire
May well be likened to a burning fire:
Whereof a little can do little harme,
But profiteth much our bodies to warme:
But take too much and ſurely thou ſhalt burne,
So too much wealth to too much woe doth turne.

Socrates.

This worlds fond love doth make a man
So deafe, ſo blind, ſo dumbe:
That heare, nor ſee, nor ſee he can
Where wiſdome is become.
To Envy elſe he makes him thrall,
To trouble, care, and dread:

With-drawing his hand, his heart, and all
From every vertuous deed.

Seneca.

Sith we are uncertaine where Death will us meet,
And certaine that alwaies he followeth our feet:
Let us in our doings be so wise and steady,
That where ever he meet us he may finde us ready:

Seneca.

Death is the ender of all tribulation,
And therefore to wise men a great consolation.

Socrates.

For doing wrong and mischievous deeds,
The Soule after death must be punished needs:
For God is not God except he be just,
And Justice to all things their due render must,

Socrates.

Talke ever of God and he will procure,
To fill thee with wisdome and words that be pure.

Aristotle.

To worldlinesse who so doth give his minde,
These griefes he shall full sure be to finde:
The lack of things which he shall never have,
Or losse of that which he gladliest would save.

Hermes.

The World was of God created indeed,
A place of pleasure, reward of meed:
Wherefore such as in it for truth suffer trouble,
With joy, no doubt, are recompenced double.

Aristotle.

Better it is to die, the Soules life to save,
Than to lose the Soule, the bodies life to have.

Socrates.

The Soules of the righteous shall after the course
Of this life, have better, but the wicked worse,

For

For right it is, that what we heare imbrace,
We giuen us double in another place.

Hermes.

Of bodily imprisonment sicknesse is the chiefe,
But the iayle of the Soule is sorrow and griefe.

Seneca.

It is better to have the Soule garnished with Vertue,
Than the body decked with Purple, Gold, or Blue.

Plutarch.

As excesse of Wine oppresseth the minde:
So worldly pleasure maketh the Soule blinde.

Seneca.

Wisdome, knowledge, and Vnderstanding,
Are the Soules most gorgeous clothing.

Plato.

Woe to the Soule which wanteth grace,
To returne home to her state and place:
Whom filthy works, and bodily offence,
Excludes and keepes downe from Gods holy presence.

Socrates.

Prayer to God is the only meane,
To keepe a man from a wicked Meane.

Xenophon.

In place where men of God commune ever,
Fooles become wise, and the wise prooue wiser.

Plato.

When naughty Rulers, and wicked people die,
Then are all good men safe and in surety.

Socrates.

It is wisdome, yea wisdome that maketh the wise,
All troubles, all torments, yea and death to despise:
Therefore ought wisdome of all to be imbraced:
I meane whereby death, and all feare is defaced.

Cicero.

Cicero.

Of all worldly comforts true friendship is chiefe,
Because it is always our speciall relefe:
In wealth and woe a stay strong and stable,
And also to mankind a good most agreeable.

Isocrates.

To himselfe and his friend a friend must be one,
For a friend is ones selfe as another person.

Pithagoras.

These troublesome words, mine, thine, and our owne,
(The cause of all strife) with friends are unknowne:
The title of ours, none counteth ought his,
For all things are each mans where true friendship is.

Socrates.

Such things as are hurtfull, uncomely, and nought,
Are easily attained, yea, or they besought:
But wisdome and honour, with other such like,
Are hard to be gotten howsoever we seeke.

Plato.

Who so for friends, and true friendship watches,
Must seeke of such as may be his matches;
For he that of another any friends procureth,
May chance find friendship, but not that endureth,

Aristotle.

Although many wicked in one may agree,
Yet cause they no friendship, but conspiracy:
For friendship is a vertue by nature so cleane,
As can with the vicious be mixt by no meane.

Plato.

Betweene Lord and servant no friendship may fall,
Because their estates are too farre unequall:
Yet sith they be men, good friends they may be,
Because that in manhood they both do agree.

Seneca.

Who so denies his friend hid aide.

The whyle he is well taken:
Shall at his most need be denaid
Their helpe, and quite forsaken.

Tullius.

In trouble, sorrow, adversity, and griefe
Friends are a comfort, a refuge, and relieſe:
Likewise in wealth, a pleasure and treasure,
To be partakers of any kind of pleasure.

Plato.

By bearing good will first favour doth grow,
Through use whereof sweet friendship doth follow.

Aristotle.

The friendship that is betweene good men engendred,
Can be by no meanes broken or ended:
Wherefore he that doth from friendship dissever,
Is nought by nature, as was a friend never.

Ennius.

Whom men do feare they hate, and whom thy hate
They wish to die, or perish from his state:
Who therefore longs long time chiefe rule to beare,
Must get mens love with favour, not with feare.

Socrates.

Glory of good deeds by the father done:
Is the best inheritance that he leaves his sonne:
Which whose doth by his vicious life appyre,
Bewrayes him a bastard and unworty heyre.

Tullius.

He cannot be counted a liberall giver,
Which hath not beene also a liberall getter:
For true liberality is to help many,
And in getting thereof not to hurt any

Seneca.

Who so desireth to live without care,
Ought slowly to spend, and swiftly to spare:

For

For at the bottome to leave is but paine,
Where both the least part, and worst doth remaine.

Isocrates.

By wine beauty fadeth, and age is defaced,
Drinke maketh forgotten that late was embraced.

Socrates.

He that to wrath and anger is thrall,
Over his wit hath no power at all.

Hermes.

Be merry and glad, honest and vertuous,
For that sufficeth to anger the envious.

Pithagoras.

The more that a man hath of abundance,
So much the lesse hath he of assurance.

Socrates.

The friends whom profit or lucre increase,
When substance fadeth, therewithall will cease,
But friends that are coupled with heart and with love,
Neither feare, nor fortune, nor force may remove.

Musonius.

If that in vertue thou take any paines,
The paine departeth but vertue remaines:
But if thou hast pleasure to do that is ill,
The pleasure abateth but ill tarrieth still.

Solon.

If that by destiny things be decreed,
To labour to shun them is paine lost indeed.
But if that the chance of things be unset,
It is folly to feare that we know we may let.

Plato.

It is the part of him that is wise,
Things to foresee with diligent advise:
But when as things unluckily do frame,
It becommeth the valiant to suffer the same.

Hermes

Hermes.

If not for to speed thou think it a paine,
Will not the thing thou maist not attaine:
For thou and none other art cause of thy let,
If that which thou maist not thou travell to get.

Plato.

To faine, to flatter, to glose, and to lie:
Require colours and words faire and slie:
But the utterance of truth is so simple and plaine,
That it needeth no study to forge or to faine.

Horace.

To the avaricious there is no sufficiance,
For covetize encreaseth as fast as his substance.

Solon.

He is neither rich, happy, nor wise
That is a bond-man to his owne avarice.

Pithagoras.

To strike another if thou dost pretend,
Think if he struck thee thou wouldst thee defend.

Solon.

To beasts much hurt hapneth because they be dumbe.
But much more to men by meanes of speech come.

Thales.

All envious hearts with the dead men depart,
But after death dureth the slanderous dart.

Hermes.

He that at one instant another will defame,
Will also to another by thee do the same.
For none are sodangerous and doubtfull to trust,
As those that are readiest to obey every lust.

Plato.

With making of manners in company doth lie,
Enhant the good, and the bad see thou slie:
But if to the evill thou needs wilt resort,
Returne betimes for feare thou come short,

Isocrates

Isocrates.

Lou: betweene wise men by effect may fall,
But not betweene fooles, though folly be equall:
For wit goeth by o:der, and may agree in one,
But folly laeketh o:der, so that conco:d is none.

Socrates.

He that of all men will be a co:rectour
Shall of the most part wo:thy hate for his labour.

Pithagoras.

They that to talke of wisdome are bent,
Not following the same are like an instrument,
Whose pleasant sound the hearers doth delight,
But it selfe not hearing hath thereby no p:ofit.

Pithagoras.

Beware of thine enemy when he doth menace,
And trust thou him not, if faire seeme his face:
For Serpents nevet so deadly do sting,
As when they bite without any hissing.

Plutarch.

Sith the wo:ld unsteady doth oft ebbe and flow,
It behoveth a wise man all tydes to know,
And so for to saile while he hath faire weather,
That the haven may keep him when hold may no Anker.

Diogenes.

Of a churlish nature p:oceedeth foule language,
But faire speech is token of noble courage.

Anacharsis.

A friend is not knowne but in adversity,
For in time of wealth each man seemeth friendly.

Socrates.

Wisdome and science which are pure by kind,
Should not be written in books but in mind:
For wisdome in books with the books will rot:
But writ in the minde will nevet be forgot.

Senecs.

Seneca.

For covetous people to die is the best,
For the longer they live the lesse is their rest:
For like them leadeth their substance to double,
Where death them dischargeth of endlesse trouble.

Antisthenes.

Men ought not to weep for him that guiltlesse is slain,
But for the slayer that quick doth remaine:
For to die guiltlesse is death but of body,
But body and soule are lost of the guilty.

Xenocrates.

Of workes begun when goodnesse may breed,
We ought with all wisenesse therein to proceed:
But if by our workes may grow any ill,
We should be as swift to conquer our will.

Socrates.

What ever it chance thee of any to heare,
Thine eye not consenting beleeve not thine eare:
For the eare is a subject full oft led awry,
But thy Eye is a Judge that in nothing will lie.

Seneca.

Wisdome and honour most commonly be found,
In them that in vertue and goodnesse abound:
And therefore are better than Silver and Gold,
Which the evill commonly most have in hold.

Xenophon.

If that it chance thee in warre for to fight,
More than to thy wit, trust not to thy might:
For wit without strength more doth prevaile,
Than strength without wit to conquer in battaile.

Aristotle.

Both hatred, love, and their owne profit,
Cause Judges oft times the truth to forget:
Purge all these vices therefore from thy minde,
So shall right rule thee, and thou the truth finde.

Plato.

Although for a while thy vice thou mayst hide,
Yet canst thou not alwayes keepe it vnspide:
For Truth the true Daughter of God and of Time
Hath sworne to detect all sinne, vice, and crime.

Plato.

Happy is that Realme that hath a King
Endued with Wisdome, Vertue, and Learning:
And much vnhappy is that Realme and Prouince,
Where these points do lacke in their Prince.

Plutarch

To whatsoeuer a King doth him frame,
His men for the most part delight in the same:
Wherefore a good King should vertue ensue,
To giue his subiects example of vertue,

Socrates.

Almes distributed vnto the indigent,
Is like a Medicine giuen to the impotent:
But to the vnneedy a man to make his dole,
Is like ministring of Playsters vnto the whole.

Pithagoras.

Better it is for a man to bee mute,
Than with the ignorant much to dispute:
And better it is to liue solitary,
Than to enhant much ill company.

Plato,

That thing in a Realme is worthy renowne,
Which rayseth vp right, and wrong beateth downe.

Seneca,

Goodnesse it selfe doth men declare,
For which many moe the better do fare:

Socrates.

Vnhappy is he whereseuer he become,
That hath wit and will not learne wisedome.

Parables

Parables and Semblables: by *Hermes*, *Socrates*, and *Plato*.

LIke as a Surgion patneth soze his patients body with lancing, cutting, & searching putrified members: euen so doth the soule of man strive with his vnruly affections to driue them from voluptuousnesse.

He that being reproued, departeth immediatly hating his counsailor, doth as a sick man, who as soone as his Surgion hath cut his vicer, goeth his way, not tarrying till his wound bee dressed, and his griefe asswaged.

As plants measurably watred, grow the better but watred to much, are drowned and die: so the minde with moderate labour is refreshed, but with ouermuch is vtterly dulled.

Like as a ship that hath a sure anker may lie safe in any place: so the mind that is ruled by perfect reason is quiet euery where.

As fire smoaketh not much that flameth at the first blowing, so the glorie that shineth at the first is not greatly enuied, but that which is long in getting, enuie alwayes preuenteth.

Like as a good Musitian hauing any key or string of his Instrument out of tune, doth not immediatly cut it off and cast it away, but either with straining it higher, or slacking it downe lower by little and little causeth it to agree: so should Rulers reforme the transgressors, and not cast them away for euery trespasse.

As they that taste poyson destroy themselues therewith: so he that admitteth a friend before he

knowe him, may hurt himselfe whiles that he pro-
ueth him.

Like as the bitternesse of the Allow Tree ta-
keth away the sweetnesse of the sweetest honie: so
euill workes destroy and take away the merit of
the good.

Like as a vessell is knowne by the sounde whe-
ther it bee whole or broken: so are men proued by
their speech, whether they be wise or fooleish.

Like as a crazed ship by drinking in of water,
not onely drowneth it selfe, but all others that
are in her: so a ruler by using viciousnesse, destroy-
eth no himselfe alone, but all others that are vn-
der his gouernment.

As it becommeth the people to be obedient and
subiect vnto their Lord and King, so it behoueth
the King diligently to intend the weale and good
gouernment of his people, and rather procure
their profit than his owne pleasure: for as the
soule is ioyned with the body, so is a King vnited
with his people.

As no Physitian is reputed good, that healeth
another and cannot heale himselfe: so hee is no
good Gouernor that commandeth others to auoid
vice, and will not leaue them himselfe.

Like as a gouernour of a ship is not chosen for
his riches, but for his knowledge, so ought Ru-
lers of Cities to be chosen for their wisdome and
learning, rather than for their dignitie and riches.

As a man in a darke cane cannot see his owne
proper figure: so the soule that is not cleane and
pure cannot perceiue the true and perfect goodnes
of Almightie God.

As the goodnes of wise men continually amen-
deth, so the malice of fooles euermore increaseth

As liberty maketh friends of enemies, so pride maketh enemies of friends

As they who cannot suffer the light of a candle, can much worse abide the brightnesse of the Sun; so they that are troubled with smal trifles, would be more amazed in weightie matters.

Like as the sauour of carrion is noysome to them that smell it: so is the talke of fooles to wise men that heare it.

Proverbs and Semblables: by *Anaxagoras*, *Aristippus*, *Alexander*, *Solon*, and *Marcus Aurelius*.

AS God is naturally most louing, pitifull, and alwayes hath the name of mercie and pitie: so are we alwayes most vnkind, cruell and wicked, and our wicked and shamefull words deserue alwaies to haue most bitter and grieuous chastisements.

As he that giueth a blow to another, the higher hee lifteth his hand the greater is the stroke: so God in like manner, the more yeeres hee forbeareth our sinnes, the more grieuously afterwards hee punisheth vs.

Like as when a great and sumptuous building will fall, first there falleth some stone: in like manner there was neuer Citie or Country, that had any great plague or vengeance from God falne vpon them at any time, but first they were threatned and admonished with some signe or prodigie from heauen.

As the Ideot or foolish man keepeth his diet from bookes, and resteth vpon the onely pleasure

of meat: so the wise man (in comparison) abhorreth meat and draweth to his Books

As the sloathfull man is made lesse than a man by his negligence: so certainely blessed is hee that is not contented to be a man, but procureth to bee more than a man by his vertue and diligence

The simple Doe or Sheepe are more worthie their liues, than the idle and foolish Ideot, for the beast liueth to the vtilitie of diuers, without doing damage to any other, but the idle and foolish Ideot liueth to the damage of al others, and without profit to any person.

Like as riches with thought nourisheth couetousnesse: euen so by riches the enuious nourisheth enuie.

Like as the wicked & malicious person is most hardie to commit greatest crimes: so is hee most cruell, & ready, wickedly to giue sentence against another for the same offence.

Wee behold our owne crimes as through small nets which causeth things to seeme the lesser: but wee behold the faults of others in the water, which causeth things to seem greater than indeed they be.

As the greene leaues outward shew that the tree is not drie inward, so good works done openly, shew the inward heart.

As we see trees when the fruits are gathered the leaues fall, and when flowers die, that thenmore greene and perfect are the rootes: euen so, when the first season of youth is passed (which is the Summer time) then commeth age (called winter) and putrifieth the fruit of the flesh, and the leaues of fauour fall, and the flowers of delight are withered, and the veynes of hope dryed out-

outward, then it is plaine that the roots of good workes be much better.

As much as the shame of sinne ought to bee fled of them that be good, euen so much it ought to bee kept for the euill

As wee eat diuers things by morsels, which if wee should eat whole would choake vs: so by diuers dayes we suffer trauailes, which altogether would make an end of vs in one day.

As in all Arts a man is contented at the first, so at the last bee they neuer so sweet, they turne to wearinesse.

In all naturall things Nature is contented with very little, but the spirit and vnderstanding is not content with many things

As it is necessary first to purge the opilations and lets of the stomacke, to the intent the Medicines may profit them that bee sicke; so likewise none can conuenientlie giue his friend good counsell except he first shew him his griefe

As sinne is naturall, and the chastisement voluntary, so ought the rigour of Justice to be temperate, and the Ministers thereof should rather shew compassion than vengeance, whereby the trespassers should haue occasion to amend their sinnes past, and not to reuenge the iniurie present.

Though the wood bee taken from the fire, and the embers quenched, yet the stones oftentimes remayne hot and burning: so though the flesh be chastised with hot and dry maladies, or consumed by many yeeres trauaile, yet concupiscence abideth still in the bones.

Oftentimes some wholesome flesh (for meat) corrupteth in an vnwholsome pot, and good wine

sometime sauoureth of the foyle: euen so though the workes of our liues be vertuous, yet shall we feele the stinch of the weake flesh.

As arrogancie, pride and presumption are notably hated of God, and had in derision euery where among men: so contrariwise, lowlinesse, meeknesse, and an humble spirit, purchaseth both the fauour of God, and knitteth vnto man the beneuolence of man.

As the knowledge of God ought not to bee imperfect or doubtfull, so Prayer should not be faine or slacke without courage and quicknesse.

As the body is neere to health, which (though it be wasted) is yet free and out of the danger of noysome humours: euen so is the minde more receiueable of the blessing of God which is not defiled with grieuous offences, though shee yet lacke true and perfect vertues.

It is naturall for the body to die, which if no man kill, yet needs must it die, but the soule to die is extreame misery. Our hearts grudge at the remembrance of the death of the body, as a terrible thing, because it is seene with bodily eyes: but very few feare the death of the soule, because no man seeth and few beleeue it: and yet is this death so much more terrible than the other, as the soule excelleth the body, or as God excelleth the soule.

As the body is visible, mortall, lumpish and heauie, delighting in things visible and temporall, so the soule being mindfull of her celestiall nature, inforceth vpward with great violence, & with a terrible haste striueth and wrastleth with the heauy burthen of the earthly body, despising things mortall, and seeking permanent and immortall things.

Pa-

Parables and Semblables: by *Aristotle*, *Plutarch*, and *Seneca*.

LIke as it is a shame for a man that would hit the Marke to misse the whole But, euen so it is a shame for him that desireth honour to faile of honestie.

As a scarre giueth vs warning to beware of wounds; so the remembrance of euils that are past, may cause vs to take the better heed.

As the complaints of children may be soone appeased, so small affections vanish lightly.

Hee that bringeth an infirme body vnto voluptuousnes, is like him that bringeth a broken ship into the raging Seas.

They who goe to a banket onely for the meats sake, are like them who goe onely to fill a vessell.

Seruants when they sleepe feare not their masters, and they that be bound forget their fetters, in sleepe vlcers and sores leaue smarting, but superstition alone vexeth a man when he sleepeth.

Like as they iudge worse of a man who say that he is wrathfull and vngracious, than if they denied him to be aliue: so they thinke not so euill of God, who say there is no God at all, as he superstitious, who say God is froward and full of wrath and reuenge.

As a vessell cannot bee knowne whether it bee whole or broken except it haue liquour in it: so no man can be throughly knowne what he is, before he be in authoritie.

As Darnel springeth vp among good Wheat, and Nettles among Roses, euen so Enuy groweth vp among Vertue.

They

Like as the Hare both deliuereth, nourisheth, and is with young all at once: so an Vsurer before he hath beguiled one, deuiseth how to deceiue another by making a false bargaine.

Like as an Horse after hee hath once taken the bridle must euer after beare one or other: so hee that is once faine in debt, can lightly neuer after be throughly quit there from.

Like as Physicians with their bitter drugges do mingle sweet Spices, that they may bee the better receiued: so ought checkes to bee mingled with gentle admonitions.

Like as the Bookes which are seldome times occupied will cleaue fast together, so the memory waxeth hard if it be not oftentimes renewed.

The poyson which Serpents continually keep without any harme, they spit it out to others destruction, but the malicious contrariwise hurt no man so much as themselues.

As it is great foolishnesse to leaue the cleere Fountaines, and to fetch water in puddles, so it is likewise to leaue the written Truth, and to study the dreames of mens imaginations.

As the Adamant by little & little draweth the heauy Iron, vntill at the last it be ioyned with it, so vertue and wisedome ioyne men vnto them.

As he which in a Game-place runneth swiftest, and continuing still his pace obtaineth the crowne of his labour, so hee that diligently learneth, and earnestly followeth wisdome and vertue, shall bee crowned with euerlasting glory.

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